THE NEW CANADIAN

An Independent Weekly For Canadians of Japanese Origin

Wednesday, December 22, 1948 — TORONTO, ONT., WEDNESDAY, DECEMBER 22, 1948 — $5 per 1 year

Textile Relief Packages Ready For Delivery in Japan—CARE

OTTAWA.—To combat the increasing shortage of textile materials in the Orient, and the spiralling of prices which put them beyond the average family's means, CARE textile packages will now be delivered to Japan, it was announced this week by CARE (Canadian) headquarters here.

Orders will be accepted at once through all CARE offices, it was announced last week by Paul Comly French, executive director of the non-profit agency. The packages, which cost $10 each, including guaranteed delivery, are: CARE woolen package, with 3½ yards of all-wool fabric and the sewing accessories to turn it into coats or suits; CARE knitting wool assortment, containing 2½ pounds of wool and various knitting and crocheting needles; CARE blanket package, featuring two all-wool blankets.

CARE warehouses in Japan already have 15,000 of these packages stock-piled. Individual orders designated to relatives, friends of "needy families" will be delivered in Japan by the CARE mission in Tokyo. Bulk orders for 25 or more CARE parcels will be accepted for Korea and Okinawa.

CARE, which has delivered approximately 7,000,000 food and textile packages to Europe since it was formed three years ago, first extended its service to Japan last July, with a special $10 CARE Oriental Food package at the request of General Douglas MacArthur, Supreme Commander of Allied Forces in the Pacific.

Restrictions In B. C. To End But Resettlement Is Problem

By STAFF WRITER

The welfare and status of the people of Japanese origin in Canada has improved steadily since the dark winter of 1945-46 when mass deportation threatened.

This trend continued throughout 1948, and on April 1, next year, we will see for sure the end of the last vestiges of the federal restrictions imposed on Japanese Canadians during the war.

The end of the restrictions will mean that Japanese Canadians may move freely into and in British Columbia. They may go back to live in Vancouver or in any of the other places on the British Columbia coast.

The end of the restrictions will mean they may again apply for licenses to fish off the British Columbia coast. How many of them will be given licenses is, of course, another question.

What will happen after April 1, 1949? Our guess is: nothing much.

The 14,000 plus Japanese Canadians who are now living in the prairies and Eastern Canada have very little reason for wanting to return to the coast. Seven years is a long time to stay away from any place, and it will not be surprising if they have let down new roots in their post-evacuation homes.

In has been said often that a new world of opportunity has opened to the Nisei in Eastern Canada. This is no exaggeration, and a strong reason why the younger people will never again be comfortable in a place where too many vocations are tabbo to them.

What about the 6000 who have remained in British Columbia? Outside of those who were pre-evacuation residents of Interior B.C. these people are relatively unsettled when compared to those who moved out of British Columbia. The opportunities for employment are limited, especially to the young people. And after April 1, 1949, some will return to the coast, and some will head for the east.

* * *

The outstanding event of the year recorded in The New Canadian in 1948 was the British Columbia government's removal of the ban on the employment of Japanese on crown timber lands, and the effort of Nisei leaders who helped to bring that about.

The year 1948 will go down as the year when the people who had been evacuated to southern Alberta were at last granted their full citizenship rights by the province.

It was also the year when the evacuation claims hearings began, and was the year when the second national JCCA conference was held at Winnipeg.

* * *

The most hopeful indication for 1949 has to do again with British Columbia, for the lifting of federal restrictions will signal the beginning of a new era of political equality for Japanese Canadians in that province. They have been practically promised the provincial and civic franchise, and the end to remaining anti-Japanese legislations. These things have been the dreams of Nisei for longer than many of them will remember.

J. F. MacKINNON

After two and a half years as head of the Federal Department of Labor's Japanese Division, Mr. MacKinnon recently took a new position with the department. His new post will be London, England.

JCCA Presents Brief on Property

TORONTO.—The Japanese Canadian Citizens League has presented a brief concerning Japanese property, it was announced this week by George Tanaka, executive secretary of the organization.

The brief, which took several months to complete, gives the background of the economic development of the people of Japanese ancestry on the Pacific coast of Canada, describes conditions under which properties had to be disposed of during the evacuation, and lists some factors which will influence the problem of valuation.

Looking Up — By F. A. M.

Is There a Santa Claus?

Teddy hasn't been too sure about Santa Claus for the last couple years. Which, considering that the youngest brother is almost 10 and in grade five, is not too surprising.

Just like we all have done, Teddy has come home with the news that some schoolmate has told him that there is no Santa Claus. To this situation, I'm afraid us older ones have been a little slippery, evading the issue with a "well, what do YOU think?"

To which Ted would twist his toe into the floor and mutter: "I dunno . . ."

* * *

But this year, I've been thinking it's high time we got across to Teddy the real dope about Santa Claus. That there is a Santa Claus despite all the wise guys at school. Since Ted is somewhat of a wise guy himself, what with all the dope on atomic weapons he's picked up in comic books and all the statistics he knows about major league batting averages and NHL scoring totals, the problem is none too easy.

* * *

So how to explain about Santa Claus?

It is snowing out and a glorious white Christmas seems [illegible] here in Southern Ontario. Beautiful Christmas carols [illegible] from the radio, and in the house across the street a [illegible] Christmas tree can be [illegible] in the front room window [illegible] pretty wreaths in the windows upstairs and down. With [illegible] setting, it seems easier to [illegible] about Santa Claus.

[illegible] before yesterday, I went Christmas shopping. Crowds [illegible] get me down, and the [illegible] store mobs with [illegible] shoving and feverish [illegible] especially go against my [illegible]

[illegible] even in the shoving [illegible] crowds, there were [illegible] of humanness and [illegible] spirit. And to see [illegible] in the eyes of kids [illegible] marvelous toy-filled windows [illegible] Eaton's and Simpson's [illegible] a touch of genuine joy [illegible] onlooker. But what is [illegible] joyous is to see the [illegible] of a group of adults [illegible] the same windows [illegible] to anyone or anything [illegible] their secret thoughts.

* * *

[illegible] back to Teddy. Is there a Santa Claus? What is Santa Claus?

This question always brings to mind the New York Times editorial answering a little girl who wrote to the Editor asking about Santa Claus. "Have you ever seen elves and fairies dancing on the lawn in the middle of the night? Just because you have not seen them, does that mean that they are not there?" This is my own phrasing, but that is the essence of the explanation for Santa Claus in that memorable editorial.

I recall how much I liked that explanation, and I'll bet you did too—but aren't fairies and elves a little too naive (or a little too sophisticated) for kids of this "Aww, your father's mustache" age? If I'm dead wrong, I'd be truly happy. But I have to go on the premise that fairies and elves and Alice in Wonderland mean more to us grown-ups than it does to the younger generation.

What then can you say for Santa Claus?

For the last week I have seen the happy anticipation of a grandfather who has scoured the downtown stores for toys for his grandchildren. The prize present is a mechanical train set for the oldest boy, Bobby. It is quite an impressive train set and cost quite a bit of money at today's inflated prices. But to see the light in the grandfather's eyes when he talks about how happy Bobby will be, that to me is the real meaning of Christmas and Santa Claus.

Or have you when you were younger, looked closely at the faces of your mother and your father when you've taken your presents one by one, from under the tree to show them what Santa Claus has brought you?

But will Teddy understand this? That Santa Claus means the true happiness of bringing joy to others—a feeling or impulse we neglect too much these [illegible]

[illegible] Page 2

Judd Bill Would Mark End of U.S. Exclusion Policy

By STAFF WRITER

Of the many legislative measures introduced during the past year in the United States, the JUDD Bill is one of particular interest to Canadian Nisei.

The bill, which was introduced by Rep. Walter Judd of Minnesota, this year, would eliminate discrimination in U.S. immigration and naturalization laws.

* * *

The Judd Bill is of particular significance to Japanese Canadians because under the existing laws they are banned from immigration into the United States and the very few who are there now cannot become naturalized Americans.

The special bills for the entry of Canadian Nisei war brides, Mrs. Mitsuko Kimura, formerly Seiko [illegible], Mrs. Frank Kawaguchi, formerly Ruth Nishikawa, and Mrs. Robert Kitajima, formerly Mary [illegible], were made law early [illegible]

Statistics show that the number of Canadians who immigrate to the United States every year is considerable. Even with this year's record number of immigrants to Canada, it is likely that it will be equalled by the number of Canadians who have immigrated to the States during the year. Such has been the case in past years.

The reason for this exodus is given as the wider field of opportunities available across the border. This is especially true for those with specialized advanced training. These include research scientists, graduate engineers and other professionals.

With the ever-increasing number of Nisei engineers graduating yearly, some may wish to follow the steps of many of their Canadian fellow graduates and go to the States. Under existing laws this is impossible.

The ban has excluded them from [illegible]. Exceptions have been made for students [illegible] Canadian Nisei [illegible] American schools. After [illegible] several have remained [illegible] outstanding successes [illegible] and education. Apparently [illegible] in these two fields are the only ones who are allowed [illegible] in the U.S. as ineligible [illegible]

* * *

The Rev. Jitsuo Morikawa, son of Mr. and Mrs. Y. Morikawa of Mimico, Ont., who as pastor of the First Baptist Church in Chicago is the first minister of Japanese ancestry ever to serve a predominantly Caucasian congregation.

The late Dr. Shuichi Kusaka came to Canada at the age of five from Japan. He attended public schools in Vacouver and on graduating from U.B.C. he went to M.I.T. and the U. of California for post-graduate studies. After receiving his Ph.D. in theoretical physics from U. of C. he went to the Institute for Advanced Study at Princeton, N.J., on a travelling fellowship. At the time of his untimely passing last year he was an associate professor at Princeton University.

Dr. S. I. Hayakawa, author of the best-seller "Language in Action," went to the U. of Wisconsin after receiving his BA at U. of Manitoba and M.A. from McGill. Dr. Hayakawa was placed on the faculty of the U. of Wisconsin, and later on the faculty of the Illinois Institute of Technology.

Dr. Kusaka became an American citizen through [illegible] the U.S. armed forces.

The other two [illegible] American [illegible] under existing laws.

* * *

The [illegible] of the Judd Bill [illegible] interesting [illegible]

Will Canadian Nisei be included in the proposed yearly quota of 100 immigrants of Japanese race?

If so, who will be given priority, if any, the citizens of the countries of North and South America or those who are citizens of the land of origin, Japan?

Continued on Page 2

Season's Greetings

from the

Staff of

The New Canadian

THE NEW CANADIAN

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TORONTO, ONT., WEDNESDAY, DECEMBER 22, 1948

Three O'Clock In The Morning

As we meet the deadline in the wee hours of the morning with this final 1948 issue of The New Canadian, we feel the excitement of Christmas in the air.

We hear the grinding of the early morning streetcars, and the occasional early morning motorists who are out, for some unknown reason, at this unearthly hour.

This staying up late with the Christmas edition of The New Canadian is a hoary tradition we have adhered to religiously in the past years.

And we would like now to pass on to you some thoughts that occur to us—fresh off the typewriter.

We would like to remind you that—speaking as a Nisei—we are mighty lucky people.

It is hard to say just why we are lucky because there are a lot of drawbacks to being born with black hair and pigmented skin.

But we are lucky, we think, because we have gone through a lot together, and we have felt our experiences more keenly. We are lucky because we saw the emotions men are made of, as they were forced to live extraordinary lives.

We are lucky because we have had to contend with a strange community and have overcome its suspicions.

We are lucky because all our chievements and our triumphs have a sweeter taste, because we think they are a bit better deserved than if we had been hakujins.

We are lucky because we can appreciate the Japanese culture as well as the western, enjoy the steaming rice as well as the beef steak.

We are lucky because we are a minority group in a democratic nation.

There are a lot more reasons why we are lucky, and perhaps we should remind ourselves more often how lucky we are as well as remembering to take up the cudgels against discrimination as we are so often asked to do.

And now here's to all of you from all of us at The New Canadian our best wishes for a very enjoyable holiday season!

Santa Claus

(Continued from Page 1)

days in our everyday life? Not because we mean to—but we find it hard to find the time or can't be bothered.

Christmas, and Santa Claus, gives us an excuse for showing our good side, and in today's world, when the people of other lands, like China and Indonesia and Palestine (that's where the little town of Bethlehem is, isn't it?), are not able to feel Christmassy, or to think of their kind of Santa Claus, isn't it a most important thing—to show that we have a good side?

I could tell Teddy about the first Santa Claus. His name was St. Nicholas, and he was a Christian bishop who lived only 700 years after Christ. St. Nicholas, who came to be known as Santa Claus (try saying St. Nicholas fast), used to give unexpected gifts, especially around the end of the year. In the Netherlands, which is Holland and Belgium, the children lay out their wooden shoes filled with hay on St. Nicholas' Eve (Dec. 5). The hay is to feed St. Nicholas' horse, which he rides as he jumps from roof to roof leaving toys and candy. In other countries, Santa Claus is known as Kris Kringle, La Befana, Yule Tomten, Christkindli, and drives reindeer and comes down chimneys.

Maybe the first Santa Claus died 1700 years ago. But he's lived with us ever since, hasn't he? Every year at Christmastime, we remember how the first Santa Claus gave presents to all, and we all become Santa Clauses for someone else.

Is there a Santa Claus? Remember, Teddy, the present you gave to Mom last year, that you'd bought out of your own money saved in your own bank? Wasn't it a happy feeling to give something to Mom—and to Dad, and to your brothers and sisters? That's what Santa Claus means.

Sure, there's a Santa Claus!

Judd Bill Would End Exclusion Act

(Continued from Page 1)

An understanding of the underlying reason for basing nationality on race rather than on country of birth, and of the motives of the bill, may help provide an answer to the questions.

* * *

It has been acknowledged that the reason for basing nationality on race rather than the country of birth was to restrict immigration of Asiatics from other countries of North and South America.

In his testimony to the subcommittee handling immigration matters last April, Mr. Butterworth, an official of the U.S. Dept. of State, said, "The importance of the problem of eliminating racial discrimination from U.S. immigration and naturalization laws has not been appreciated, and also the difficulty of its solution." He pointed out, "the problem is more complicated by the fact that the countries of North and South America have a [illegible] status, so that if racial ex[illegible] were abandoned, a very con[illegible] number of persons of Oriental ancestry would be able to immigrate into the U.S. [illegible] American [illegible] not subject to quota restriction." [illegible]

[illegible]

equally simple answer to the question, 'What will this do to immigration?'"

The sum and substance of the problem was stated by Mr. Butterworth. "The American public has thoroughly accepted the doctrine that large numbers of Asiatic peoples cannot be brought easily and quickly into consonance with American life; the headlines would kill not only the lifting of immigration but the granting of the right of citizenship to those now here. The question, indeed, was one no thoughtful man would approach lightly."

* * *

The Judd Bill in the main would do two things.

"1. It would permit the 85,000 to 92,000 so-called 'ineligible aliens' already in the country to apply for United States citizenship if they meet the usual literary and financial qualifications.

"2. It would set up quotas of 100 immigrants a year for each of the independent recognized countries in an Asia-Pacific geographical triangle embracing the lands of origin of the present ineligible aliens. [illegible] would have another overall quota of 100 [illegible] for persons of mixed racial [illegible] with [illegible] 50 per cent or more of their ancestry [illegible]."

"Ineligible aliens" are those persons who were legally admitted to the United States for permanent residence prior to 1924 [illegible] [illegible] According to the 1940 census, there are 85,000 ineligible [illegible] in the U.S., of whom about [illegible] are of Japanese ancestry. [illegible] these aliens may not become citizens, their children born in this country are citizens of the United States.

The lands of origin of the present "ineligible aliens" are Japan, Siam, Indonesia and Polynesia.

Congress repealed the Chinese Exclusion Act in 1943, and in 1946 [illegible] eligible for citizenship and [illegible] residents of the Philippine [illegible]

Judd Bill would be the final step in removing racial barriers to citizenship.

It is estimated that the bill would permit no more than 1,000 additional aliens to enter the country annually, with an outside chance that all the quotas would be filled.

To offset the new quotas to be established for the new Asia-Pacific peoples and to simplify immigration administrative procedures current immigration quotas totalling 153,000 a year would be reduced about one half of one per cent.

* * *

Congressman Judd introduced the bill in the 80th Congress and, after thorough study, the House Judiciary Subcommittee handling immigration matters unanimously favored the principles embodied in the bill. But its action came too late to obtain further action in the 80th Congress.

The bill will be placed before the 81st Congress by Rep. Judd and possibly by Rep. George Miller, Dem., California.

The Associated Press reports that prospects appear bright for the passage of the bill. Elimination of the racial discrimination as a part of a general simplification of the immigration and naturalization laws has bipartisan support and will be part of President Truman's civil rights program.

* * *

The Judd Bill would under present conditions seem to be the only practical solution to the problem of laying down immigration restrictions only in terms of number, while removing the [illegible] of a [illegible] against race.

In the light of this information it appears likely that Canadian Nisei wishing to immigrate to the U.S. must come within the yearly quota of 100 allotted to people from or whose land of origin is Japan.

As for priority, there seems to be no logical reason for any preference. Though Dr. Judd has stated, "I do not believe anybody [illegible]

[illegible] States which will demonstrate that it believes in what it professes by bringing its actions into harmony with its words."

[illegible] struggle is going on for the hearts and minds of the Japanese people, from an action by the United [illegible]

Immigration laws identical to those existing today in the U.S. exist in Canada. Asiatics are legally banned from immigrating to Canada. However, those now living in Canada can become naturalized [illegible] they meet the needed qualifications.

* * *

[illegible] time both the U.S. and Canada, leaders among the democratic nations of the world, removed the discriminatory taint on their immigration laws. An American of Japanese ancestry should be given the same consideration as any other American. Canadians of Japanese ancestry should be treated likewise. Discrimination against either because of his race is incompatible with our ideals of democracy.

The Judd bill is an encouraging step in the right direction.

Personal Notes Across Canada

ENGAGEMENTS

CHATHAM, ONT. — The engagement has been announced of Matsuye Osaka, eldest daughter of Mr. and Mrs. Yuma Osaka of Chatham, to Toshio Yako, eldest son of Tokuzo Yako, Leamington. The engagement was announced at the home of Mr. and Mrs. Osaka on Dec. 11.

TORONTO — The engagement has been announced of Mary Akiko Mori, fourth daughter of Mr. and Mrs. Sukegoro Mori of Toronto, to Shigeo Kawasaki, eldest son of Mr. and Mrs. Mohachi Kawasaki of Toronto. The announcement was made at Chungking Chop Suey House. Go-betweens are Rev. and Mrs. Takashi Tsuji.

* * *

MARRIAGES

KITANO — MATSUMOTO

CRANFORD, ALTA. — The marriage of Misao Alice Matsumoto, eldest daughter of Mr. Yoshimatsu Matsumoto of Cranford, to Mr. Shozo Kitano of Magrath, was solemnized at Cranford on Dec. 4, Rev. S. Ikuta officiating.

The couple went to Calgary for their honeymoon.

SUNADA — NAKASHIMA

LEAMINGTON, ONT. — The marriage of Miyoko Irene Nakashima, first daughter of Mr. and Mrs. Usaburo Nakashima of Kingsville, Ont. to Masato Sunada, second son of Mr. and Mrs. Naotaro Sunada of Raymond, Alberta, was solemnized at the Leamington United Church on Dec. 4, officiated by Rev. S. Davison.

The bride was dressed in brocade satin featuring a sweetheart neckline, long sleeves and full skirt. She wore a crown of seeded pearls with floor-length veil and carried a bouquet of red roses and white poms.

The bride was attended by her sister Misaki Nakashima dressed in pale blue jersey with a short veil and carrying a bouquet of pink roses and white poms.

The groom was assisted by Shoji Nakashima of Toronto. Ushers were Messrs. Jimmy Yako and Kiyo Oka, both of Leamington.

Baishakunins were Mr. and Mrs. M. Kudo of Chatham, Ont.

The reception following the ceremony was held at Four Oaks Manors, Leamington.

The bride's going-away outfit was a Loganberry wine suit with black and grey accessories and a corsage of white poms. The couple will reside in Raymond, Alta.

KIYONAGA — AKADA

TORONTO — The marriage of Kikuye Akada, daughter of Mr. and Mrs. Sadajiro Akada, to Shori Shimizu, son of Mr. and Mrs. Shori Kiyonaga, was solemnized at the Toronto Buddhist Church on Dec. 11, Rev. T. Tsuji officiating.

The reception was held at Chungking Chop Suey. Baishakunins were Mr. and Mrs. [illegible]kazu Tanaka.

HOYANO — YANOSHITA

CHATHAM, ONT.—The marriage of Miyoko Yanoshita, [illegible] daughter of Mr. and Mrs. [illegible]kuma Yanoshita, to Mr. [illegible] Hoyano was solemnized [illegible] Dec. 3 at the home of Mr. and Mrs. Yanoshita. Rev. S. [illegible] officiated.

NISHINO — SAKAGUCHI

TORONTO—The [illegible] Miss Etsuko Sakaguchi [illegible]tomu Nishino, third son of Mr. Yoshio Nishino of Toronto [illegible] place on Dec. 1[illegible]. A reception was held at the home of [illegible] Nishino, following which the couple left for Windsor [illegible] on their honeymoon.

KATO — TSUJIMURA

NEW DENVER, B.C.—The marriage of Etsuko Tsujimura, daughter of Mr. and Mrs. S[illegible] Tsujimura of Nelson, to George Kato, son of Mr. Towako Tsujimura of New Denver, was solemnized at the New Denver [illegible] Church on Dec. 4, Rev. Karl [illegible]son officiating. A reception was held at the Legion Hall.

TANAKA — TOMIYAMA

KELOWNA, B.C.—The marriage of Sachiko Tomiyama, eldest daughter of Tokuichi Tomiyama of Kelowna, to Mr. Yukihisa Tanaka of Keremeos, B.C., was solemnized on Nov. 16 at the Kelowna Buddhist Church, Rev. S. Ikuta officiating.

Miss Emiko Mori was bridesmaid and Mr. Shigeo Tamaki best man. Hiroko and Yoshiko Haya were flower girls. The couple left on their honeymoon trip to Washington state.

Baishakunins were Mr. and Mrs. S. Shimooka and Mr. and Mrs. [illegible] Tamaki.

AWMACK — McBRIDE

CRANBROOK, B.C.—A wedding of interest to former Tashme students took place when Winifred Janet McBride, elder daughter of Mr. and Mrs. D. McBride, and Joseph Wilfred Awmack were married in Vancouver on Oct. 30.

Rev. W. R. McWilliams of Lillooet, formerly of Tashme, officiated in the simple Quaker ceremony. The bride, a graduate in Agriculture from U.B.C., taught in the Tashme High School from 1944 to 1946.

After Tashme closed, she studied for a year in Toronto at the United Church Training School. For the past year she has worked for the church in St. Columba House, a settlement house in Montreal.

The groom, also a graduate in Agriculture from U.B.C., served with the Friends Ambulance Unit, doing medical and agricultural relief work in China. He is now District Agriculturist at Cranbrook, B.C. Mr. and Mrs. Awmack will reside in Cranbrook.

ARAKI — NAKASHIMA

KELOWNA, B.C.—The marriage of Fusaye Nakashima, daughter of Mrs. Masa[illegible] Nakashimada of Kamloops, to [illegible] Araki, son of Mr. Bun[illegible] of Kelowna, was solemnized Dec. 11 at the East [illegible] Church.

BIRTHS

TORONTO — Born to Mr. and Mrs. Hideo [illegible] [illegible]men's College Hospital, [illegible] Patricia Mitsuko.

FORT WILLIAM, [illegible] Born to Mr. and Mrs. [illegible] Oshimo (nee Barbara [illegible]) son Gordon Clyde [illegible] McKellar General Hospital, Nov. 29.

* * *

OBITUARY

MRS. TOYO HADO

PEACHLAND, B.C. — Toyo Hado died on Nov[illegible]. The funeral service was held [illegible] the Kelowna Buddhist Church, Rev. Tsuji and Rev. Taguchi officiating.

クリスマスと新年を祝賀し併て各地同胞の健在を祈る

明瀬 [illegible]好
133 Riverdale Ave. Toronto, Ont.

田上 永太郎
〃 ヱ義子
〃 サ…〃 静子
〃 ヨシ
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〃 本 [illegible] 之
〃 木 [illegible] 之
〃 春 [illegible] 美
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〃 ミヱ
〃 [illegible]
239 Sherborne Street Toronto, Ont.

十二月十六日ピームスビルから左記に移轉し取込中にて賀状を差出すことが出來ず失禮いたします

古川 忠三
〃 家 寅一
外 川 大郎
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Sullivan Street Toronto, Ont. Phone WA. 4759

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美 [illegible]
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岡田 隆一
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Toronto, Ont.

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〃 勝美
〃 新一
〃 玉代
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宮本 傳太郎
〃 百合子
〃 敏[illegible]
Lafontaine Montreal North, P.Q.

熊谷 久次郎
〃 キク
同 章子
〃 定雄
〃 君江
〃 壽榮野
3185 St. Hubert Street Apt. 4 Phone GR. 1994 Montreal, P.Q.

田中 和三郎
〃 子
Verdun, P.Q.

足立 朝
Burns Lumber, Burmis, Alta.

金城 太市
〃 米[illegible]
Coaldale, Alta.

山上 正太郎
〃 信子
P.O. Box 616 Church Hill Park Moose Jaw, Sask.

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(トロント旅行中)
Grange Ave. Toronto, Ont.

中村 源三郎
Okanagan Centre, B.C.

川上 常太郎
M. Eaton Camp Armstrong, B.C.

立石 留助
家族一同
R.R. 1 Kamloops, B.C.

宮澤 八郎
P.O. Box 321 Kamloops, B.C.

大村 總太郎
P.O. Box [illegible] c/o Mrs. Wayne Kamloops, B.C.

山本 勇
〃 ツナ子
外一同
R.R. 1 Kamloops, B.C.

河浦 善太郎
家族一同
North Kamloops, B.C.

早谷 芳松
家族一同
〃 一雄
P.O. Box 65 Kelowna, B.C.

豊田 正七
家族一同
118 Louisa St. Kitchener, Ont.

ミス・ヂー・ウ[illegible]
New Westminster, B.C.

ハミルトン共和倶樂部

熊谷 喜代志
家内一同
R.R. 2 Vernon, B.C.

古月 萬彦
〃 正壽
〃 好子
〃 秀夫
〃 寅子
謹
William Lake, B.C.

堀 松太郎
Poplar, Slocan City, B.C.

江頭 富夫
P.O. Box 38 Slocan City, B.C.

夏本 龍吉
P.O. Box 10 Slocan City, B.C.

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大濱 東美
〃 雄夫
同 南美
同 妻 菊枝
同 嫁 ミ子
同 妻 スミ子
同 妻 全大子
同 千鶴子
同 アルト
同 ニバイ
同 サメ
Raymond, Alta.

岩下 繁
坂北 [illegible]
〃 良
[illegible], Alta.

謹賀新年
一月一日

平野 伊勢夫
塚本 静松
堀中 石吉
井川 [illegible]
石上 長三
藤河 [illegible] 賢
笠 [illegible] 實
村野 大[illegible]
前田 嘉[illegible]
三原 貞道
中好 正雄
小路 正 文
及川 養右衛門
及川 [illegible]
高田 信[illegible]
稲田 [illegible]
谷口 忠吉
山本 [illegible] 一
[illegible] 家族一同
(ストーニー・クリーク)
會長 井出 みつ

オンタリオ州オバサチカ日本人村
Crow Creek, Opasatika, Ont.

トロント市民協會一世部

クリスマスと新年を祝賀し併せて各地同胞の健康を祈る

時計修繕學校
並に時計修繕全般工場
主任 田邊 平五郎
田中 清明
宮本 明
小堀 壽
名[illegible] 良文

H. TANABE
Watchmaker and Jeweller
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日本映畫
成石吉郎
Bay Street Toronto, Ont. Phone [illegible]

スローカン・右兵
井上 [illegible] 夫
松本 [illegible] 太
武藤 三郎
永尾 金香
[illegible] 泉

バード判事へブリーフ提出

損害賠償要求調査の資料として全加市協から

【トロント發】全加日系市協では十二月十日付を以て損害賠償調査委員なるバード判事にその參考資料となるべきブリーフを提出したが、右はコミションによつて處理される書類は調査會の證據として記錄されることになつた旨十五日付を以て判事の秘書から返事があつた。このブリーフは全文三三ページに亘るもので內容は(一)日系カナダ人の經濟的背景(二)政府の移動政策と財產問題(三)移動による損害の內容(四)結論といふ風に分れてゐて、損害賠償要求問題の全貌を示したものであり、ヤング、リード兩氏共著の「日系カナダ人」及びラビオレット教授著「日系カナダ人と第二次大戰」の兩著を添へて提出した。

蘭領印度の動乱

南西太平洋のオランダ領だつたインドネシアに終戰後土人の獨立共和國が出來てオランダ政府との間に抗爭が起つてゐた問題は國連の調停で去る十月に兩者の間に平和協定が出來てゐたが、十二月十九日に國連理事會が閉會したのを機會にオランダ軍は國連に對する信條を破つて首都バタビアに進軍して大問題を引き起してゐる。右に對しトロントの平和委員會その他學生宗教、勞働各團體及び全加日系市協等の代表十五名は月曜日オランダ領事ヴァン・ヴィダー氏に面會してオランダ政府の態度に抗議を表明したが、領事は右の趣きを本國政府に傳達することを約束した。

◇トロント市協一世部の委員たちは……各方面に異常な働きをした一九四八年度最後の委員會に於て記念撮影をしたもの。前列左から三番目は內田委員長、中列左端は……幹事で二人とも再選された。

市會選擧に參加せよ

トロント市協一世部研究部では市會選擧に關する問題を取り上げて協議會を開く豫定であつたが時間を得られなかつたので延期し、來る一月一日の市會選擧に際して投票權のある者（時間と投票場所の通知が來る筈）は擧つて參加するやうに希望してゐる。街市議の任期を二ヶ年に延長する

東條等運命決る

【ワシントン廿日】米大審院は本日の裁判で、東條ら七名の死刑を判決した國際裁判の決定に干渉は出來ないと六對一を以て判定した（廿二日の水曜日頃處刑されるだらうといふ說がある）

▲十九日の東京發電はマッカーサー元帥が「日本は過去二ケ年間のデモクラシーの經驗で自立できる見通しがついてきた」と發表した事を傳へて居るが觀測者は「まだ〳〵」と云ふ見方をして居る

「和平の話にのる」

【南京廿日】本日戰時內閣を組織した孫科は「新內閣は共產黨と和平交涉を望んでゐるけれどもそれは双方にとつて面子の立つものでなければならず、對等の平和が出來るまでは戰ひ續ける」と發表した

ドリュー氏大勝

十二月二十日行はれたオタワ議會代議士補欠選擧はオンタリオ州カールトン區では進步保守黨の新首領ドリュー氏が保守黨の固い地盤に物を云はせて大勝、シーシーエフとソーシアルクレヂット候補はドリュー氏の三分の一も得票できなかつた。ニューブランスウィック州ではオタワ政府の新法相ガーソン氏が大勝、ケベック州では自由黨候補が當選した

◆トロント佛敎婦人會本年最

◆クエベック州アナムの竹田狐村氏が主任で發行してゐる俳句雜誌「曙」十二月號が出たが、創刊以來二ケ年で第二十四號である

……に對し……勞働組合……が猛烈に反對して居る
……說敎後に開かれた

謹賀新年

森　達　兵　衛
滿　壽　子

141 Robert Street
Toronto, Ont.

尋人

戰前マトボール在住の佐藤氏（庭園業で）クリスデールのゼー・ファイフ・スミス氏の所にガードナーとして十二年間就働してゐた方）の現住所をアイノ・ス……ミス氏が尋ねてゐる。御存知の方は左記へお知らせを乞ふ

西　原　……
Tulameen, B.C.

遺骨處置につき急告

豫て法城本年八月號に發表通り本會法務所に保管中の遺骨は、百七十三柱に及び居り其の處理の方法として本年十二月末日までに本會へ保管方申出でなき分は無緣佛として一括地處理に埋葬し懇ろに供養を致す事に決定し一ヶ月延期致しますが尙改めて申出を待ちて處理致します。右延期後……遺骨は……本會は遺骨處置後……何等の責任を……致しません……

一九四八年十二月一日
レイセン佛敎會
會長　青木……

◆時計類と寶石の御用命は西クイーン街五五八（バーサースト街に近く）
THE 2 LITTLE JEWELERS
電話イー……四七

結婚御挨拶

[illegible]

御禮と御挨拶

[illegible]

結婚御挨拶

[illegible]

レイモンド　小林……
Kunzaburo KOBAYASHI
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特設……
トロント市西クイーン街……
ムーンライトグリル
電話……

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▲……▲……
此外色々日本人の口に合ふ食料品澤山……

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LEONG JUNG CO.
… Lagauchetiere W.
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LETHBRIDGE, ALTA.
Phone 4474

……生命保險會社
代理人
青木洋夫
電話……

ニユーカナデアン

日系カナダ人の獨立不偏の新聞

日本文編輯者　梅月高市

トロント市ヤング街二四九八
（電話）エムパイヤ七六七九
購讀料（前金）二十週間一弗　六ケ月二弗五十仙　一ケ年五弗

一九四八年を顧みて

カナダに於ける日系人の立に場[illegible]として[illegible]一九四五、六年、大衆は[illegible]力を[illegible]的追放脅威が[illegible]つた時代に比し、折角新しい根を下ろし[illegible]べれば著しく改善されて来た。新環境を見[illegible]七年間も留[illegible]の市民權を認[illegible]義の傾向は一九四八年中に[illegible]に舞ひ戻つ[illegible]行る記錄さるべきことである。でも續き、來年四月一日に[illegible]東[illegible]損害賠償要求調査會が始ま[illegible]戰時中にオタワ政府が日系人部カナダで[illegible]日系人に[illegible]た[illegible]全加市協の第二回全進大會[illegible]に課した諸制束の最後の殘存[illegible]機會の與へ[illegible]ることは良國大會がウイニペッグに開かれ[illegible]物たるビーシー州沿岸への[illegible]由ある動きの禁止と漁業ライ[illegible]新張[illegible]何[illegible]特[illegible]センス發給停止が取除かれ[illegible]に若い人々に[illegible]職業[illegible]來年四月オタワ政府の日[illegible]事になつたのである。[illegible]邦人が漁業上に於[illegible]い障害が[illegible]い人に對する制束が全廢され[illegible]を下附されることになつ[illegible]西部沿岸に滿足[illegible]得[illegible]ると共に、ビーシー州に於[illegible]勿論別個の問題で[illegible]當然[illegible]日[illegible]人の參政權を認められ[illegible]

來年四月一日以後[illegible]於[illegible]ビーシー州[illegible]六千餘人[illegible]許の間に如何なる動[illegible]現地に定着[illegible]聯邦[illegible][illegible]か、[illegible]豫想[illegible]彼等は東町村[illegible]分を[illegible]合[illegible]そ[illegible]が、平原諸州[illegible]東部[illegible]歸[illegible]人々[illegible]北[illegible]ことが事實上[illegible]約束[illegible]部カナダに居住[illegible]一方落着[illegible]居[illegible]四千餘人の日系人が西部沿岸[illegible]機會が、特に若い人々[illegible]差別的な立法[illegible]最後[illegible]

一九四八年中に日[illegible]人[illegible]とつて大きな出來事[illegible]ビーシー州政府が官有林就働[illegible]禁止を解いたこと[illegible]たといふ[illegible]の前に東部に向つた者[illegible]沿岸に出る[illegible]來年四月一日以後に[illegible]に[illegible]限[illegible]取除かれ[illegible]

日本特信（十二月十一日）

◇刑務所入りした芦田總裁を失つた民主黨では犬養健氏を新總裁におくつた。父子二代の政黨總裁の地位についた譯で[illegible]政黨總裁の地位に[illegible]民自黨との接近が濃くなり保守提携の道が大分開けて來た。健氏は今年五十三歲、父毅氏が國民黨總裁になつたのが六十三歲、父より十年早く總裁の地位に就いたのだが、毅氏の[illegible]を[illegible]目ぼしい人物が少なくこのため[illegible]で、文士出身で柔い人だけにその[illegible]政治家として勇[illegible]人を率いる力は[illegible]好評、併し政治家としての抱擁力、[illegible]親父には[illegible]ヒゲをとるとの批[illegible]許もある。次の選擧で[illegible]程度の當選者を收めうるかが注目される。

◇一九四五年以來日本の天皇、皇后兩陛下はキリスト教に對し多大の關心を示され、日本におけるカトリックの慈善事業に對しても皇室からの援助が行はれた。日本のカトリック教信者の多くは、天皇がカトリックの洗禮をうけられることを祈つてゐる[illegible]法王廳からは使節[illegible]へて來た。兩陛下には米國側出資の日本キリスト教大學設立にも御援助を約されてゐる

◇終戰後はじめての日本の[illegible]チ[illegible]四千俵がアメリカに[illegible]出された[illegible]

人事消息

■出生　フォートウイリアムの大下實氏夫人は十一月廿九日同地病院で男兒を出産[illegible]ドン、修次と命名▲トロントの井手英夫氏夫人は十一月十三日ウイメンスカレッジ病院で女兒を出産、[illegible]光子と命名

■婚約　トロントの川崎茂[illegible]氏長男茂夫氏と森助五郎氏[illegible]メリー、アキ子さんは辻[illegible]婚約披露した▲チャザム[illegible]勇馬氏長女松枝さんと[illegible]ングトンの[illegible]氏長男[illegible]婚約披露[illegible]氏は十二月十一日婚約[illegible]

■結婚　オンタリオ州[illegible]ングトンの中島卯三郎氏息女美代子さんとレイモンド[illegible]田南太郎氏息[illegible]氏夫妻の世話で十二月四日[illegible]ミングトン合同教會で[illegible]ソン牧師司式の下に結婚式を[illegible]▲マグラス[illegible]ド[illegible]披露した▲[illegible]の北野正三氏はクランフォード[illegible]の松本山松氏長女操（アリス）さんと佐々木寛一、武良[illegible]熊一兩氏夫妻の世話で十二月四日[illegible]ランフォードで[illegible]教使司式の下に結婚式を擧げ[illegible]カルガリーへ新婚旅行した。

■死亡　ニウデンヴァー[illegible]原[illegible]彦氏母堂[illegible]十[illegible]▲トロントの清水庄吉氏息[illegible]月二十[illegible]同地[illegible]利氏と[illegible]次郎氏[illegible]十二月[illegible]

[illegible]十二月十[illegible]日佛教會[illegible]教使司式の下に結婚式を擧[illegible]披露した▲チャザム[illegible]矢下[illegible]氏と女美代子さん[illegible]モントリオールの[illegible]十二月二日矢下氏宅に於[illegible]牧師司式の下に結婚式[illegible]

移轉

[illegible]

厚き感謝を

○皆様の御支援と御協力に幸御諒解下さい。寄稿も全部通りの準備が出來次第に一週[illegible]よりクリスマスと新年の特別號を特別號にのせることが出回發行に進んで、皆様の力の[illegible]號が漸く出來上りました。日本[illegible]御支援に應へたいと存じ[illegible]本文十六ページ、英文十六[illegible]が明[illegible]順次に掲載[illegible]何卒[illegible]御べんたつと御力添へを願ひます。ジの附錄に本紙を加へて全[illegible]部で四十ページとなりました。

○日夜[illegible]オア・ウオーク　○樂しいクリスマスとよい[illegible]

○名刺交換廣告は締切後で[illegible]新年を皆様がお迎へ[illegible]

普通の廣告[illegible]月五日に出[illegible]新年と共に[illegible]一次號は[illegible]分と其の次の號に掲載[illegible]何氣を新たにし、かね發表の[illegible]ことにしたいと思います。

●急告

△白米　二[illegible]十三弗廿五仙

[illegible]中[illegible]日本人[illegible]白米を[illegible]

BRONSTEIN BROS. Wholesale Grocers
26 & 28 Lawrence St. Montreal [illegible]
[illegible] St. Dominique St. Montreal
Telephone [illegible]

長篇小說

星は見てゐた

藤澤桓夫

（第七回）

競馬場の中

その翌日もよい天氣だつた。

八十二は、階下の小母さんに晝食のパンを作つてもらつて、それを持つて八時頃に家を出た。

軍隊にとられてゐた間に、友達になつた、中支で苦勞を俱にしたやはり學徒出身の[illegible]貝原と言ふ男を、其後どうしてゐるかと思つて、訪ねてみることにきめたのだつた。

貝原の家は京阪沿線の淀にあつた。別れる時に所番地をもらつたので、住所もわかつてゐた。

天滿の京阪電車の乘り場まで行つて、八十二は驚いた。あまりひどい人出だつたからだ。

京都競馬が淀で開かれてゐて、今日がその三日目で、その最終日だとわかつた。

折角の日曜日に滿員の電車にすし詰めになるユーウツさを考へ、八十二はよほどそのまま引き返さうかと思つた。が、わざわざここまで來て、引き返すのも殘念だつた。結局、彼は滿員の電車に乘りこんだ。

競馬場へ殺到する乘客たちと一しよに、淀で下車したのは十時半頃だつた。

驛の近くの一軒の家でたづねた、貝原の家はすぐにわかつた。驛から三四町東南の町なかにあり、その邊の商家らしく、大きな構への古い家だつた。

貝原の妹らしい二十歲前後の美しい娘が玄關へ出て來たが、あいにく貝原は二三日前に上京して不在だつた。まだ四五日は戾らない樣子だつた。

貝原の母親も出て來て、八十二の噂はきいてゐる、折角來てくれたのに、と氣の毒がつて、とにかくまあ上つてくれとすすめた。

が、八十二は近いうちにまた來ますからとことわつた。自分が「大阪ヘラルド」に入社したことを貝原が戾つたらつたへてくれるやうに賴んで、その家を出た。

相變らずよい天氣だつた。このまま電車に乘つて歸るのも少し呆氣なさすぎた。

――ちよつと競馬場をのぞいて見てやらうかなア――

と彼は思つた。

彼は別に競馬に趣味などなかつた。第一、子供の時に郷里で一度草競馬を見た以外競馬といふものを見たこともなかつた。

しかし、血統のすぐれた馬たちが走る光景はちよつと見てみたい氣がした。

――彼は、輜重兵でずつと馬の世話をした。馬と一しよに寢た。馬と言ふ動物がどんなに利口で、純情な氣だてを持[illegible]、そのことに感動し、それ以來馬が非常に好きになつてゐるのだつた。

元ス村日本人會員に告ぐ

十二月六日レスブリツヂ市赤十字ホールに於てス村出身者大會を午前十一時より開會し此會議の責任者河內氏ピーシーより出席村上淺松氏を座長として報告事項

一、大戰勃發より移動まで

一、團体發金整理に就て先般有志の意見

一、團体不動產賣却に就て整理擔當者の事務報告

一、團体動產損害賠償に就て

一、漁業問題に金二千弗寄附に就て（まだ寄附はしてない）

右五項に對し河內氏より綿密詳細なる報告あり會計報告何れも承認

協議事項

一、殘金一萬四千弗の處分方法は熟議の結果

▲故國難民救濟に一千弗▲全加日系市民協會に二千弗▲ニユーデンヴアー入院患者見舞に若干▲委員勤勞部員整理擔當者庶務整理遂行者に謝禮一千弗

●殘額は各州のス村出身者人口に對して割當てる事

●以上の金額の仲繕は幹部に一任、村上淺松 大賀卷太郎 森下榮吉

右の如く、團体員約三百五十名が在留するアルバタ州內關係体員の總會で希望決議致しました。右の決議に對し贊否又は修正意見を新聞發表の日より一ヶ月以內に左記宛に御進言を願ふ。御回答なき方は贊成と見て委員會議の上最善の方法を講じます

十二月十日 河內義雄

Yoshio KOCHI, R.R. 1, Kamloops, B.C.

お待ちかねの美味しい

かまぼこ

何卒多少に拘らず御用命下さい

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Raymond, Alta.

The Reader's Digest

リーダースダイゼスト

日本語版

一ケ年三弗七十五仙

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Mrs. H. ONOTERA,
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Agent for American President Lines

古屋ニュース

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◉糀【一斤……四十仙】お味噌のホームメードにお漬物の味付けにほしくても自分の手で出來かねましたコージ今度毎週末新しいのが出來て御用に應ずることになりました

◉生大根【聖護院大根 三斤……二十五仙】煮たき用に上等の品が毎週末着致します

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（何品に拘らず品切になるのが早いから思ひ付いた時直ぐ御早目に御注文置き下さい）

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安藝ホテル

一九四九年 船の發着表

船名	橫濱發	桑港着
メグス號	十二月廿八日	一月廿四日
ウイルソン號	一月廿二日	二月三日
ゴードン號	二月五日	二月十七日
クリブランド號	二月十九日	三月三日
メグス號	二月十一日	三月十日
ウイルソン號	三月十二日	三月廿四日
ゴードン號	三月廿六日	四月七日
クリブランド號	四月九日	四月廿一日
メグス號	四月一日	四月廿八日
ウイルソン號	五月十四日	五月廿六日
ゴードン號	五月廿八日	六月九日

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1492 Ellis St. San Francisco, Calif.

Herby Miyasaki Leads Toronto Cage Scoring Race; Paul Hirano Second

by T. F.

TORONTO—Mustangs' temperamental Herby Miyasaki, the loping artist, leads the Toronto Nisei Basketball League in the individual scoring race, half way through the season on Dec. 10, with a total of 74 points. In the first six weeks of league play, he has an average of 12.3 points per game and stands as the main cog in the thin men's winning ...

... leadership is not unchallenged. Only three points behind with 71 points is Paul Hirano, ... Rebel forward, who is ... the fastest dribbler and ... sniper in the league. ... Hirano takes a shot it's better than a good chace that he'll ...

Somewhat off the pace in third ... Mustangs' Yuki Kameoka, ... mighty mite of the No... After finishing in the lower ... of the big ten last season, ... is no mean achievement. Though he has grown a bit taller ... heavier this season he has lost ... of his speed and still stands ... one of the most accurate ... in the loop.

Bombers, who are noted for their low scoring tactics and scientific play, surprised by placing 3 ... players in the big ten. Sockeye Tsukamoto, Ken Mitsui and Shige Ashikawa occupy the middle section of the select group, ... Mustangs' ... Mucka Makimoto ... in 6th place.

Newcomers in the big ten are Aces' Tom Miyashita, Rebels' Hidy Ioi, Mustangs' ... and Bombers' ... Alan Fujiwara is the ... to make the select circle.

Mustangs' captain K... the ... player in the league, ... the ... title for the past ... seasons, barely made the big ten by tieing with teammate Al... Fujiwara and Hidy Ioi. He ... in take the title last season when Aces' captain ... is the best all-round Nisei basketballer Toronto has yet seen, dropped out of the league.

Missing from the big ten this season are Mush Fukumoto, Roy Kurita, Seiji Takata and Roy Miyasaki.

TORONTO NISEI BASKETBALL LEAGUE
Individual scoring standing
(At the end of first half season)

	Pts.	G.P.	Ave.
1 Herby Miyasaki (M)	74	6	12.3
2 Paul Hirano (R)	71	6	11.8
3 Yuki Kameoka (M)	55	6	9.2
4 Sockeye Tsukamoto (B)	44	5	8.8
5 Ken Mitsui (B)	50	6	8.3
6 Mucka Makimoto (M)	48	6	8
7 Shige Ashikawa (B)	44	6	7.3
8 Tom Miyashita (A)	43	6	7.2
9 Alan Fujiwara (M)	41	6	6.8
Hidy Ioi (R)	41	6	6.8
Ken Miyasaki (M)	41	6	6.8

Employment Situation Improves In Kelowna Area Since End of War

KELOWNA, B.C.—The first get-together of the Kelowna Young Japanese Canadian Association's ... season 1948-49 got under way ... 8:20 p.m. on Dec. 10 with a large attendance of prospective and old members.

With Mush Sakamoto in the chair the evening opened with a brief talk from the president, Jim Kimura. He welcomed the new members and asked for continued co-operation in order to have another successful club year. The canvassing committee did an excellent job in arousing membership enthusiasm.

The members in attendance all agreed to have a "Christmas tree" for the pre-school age youngsters on Dec. 24 at 2 p.m. In past years the club has canvassed for donations to buy presents for the ... but this year it was decided that the club itself would ... the expense. Also, a program for the kiddies will be arranged.

After a lengthy discussion, it was decided finally to hold the New Year's dance at the Okanagan ... Mission hall as in the ... The dance is on Dec 30 from ... to 1.30 a.m. The orchestra has ... booked. The committee, with ... Terada in charge, is having ... difficulty in renting a piano ... they are hopeful of securing one.

The first part of the meeting came to an end with the assembly accepting with regret the resignation of capable chairman Masashi Sakamoto who resigned to devote his time to the "Rutland Record". The "Record" is a new paper for Rutland and district and is published on a commercial basis.

The second portion of the evening was directed by social convenor, Yosh Terada, with assistance from Kay and Ki Tamaki. Refreshments were served under the direction of our kitchen convenor, Teruko Tamaki. Everyone had a wonderful time playing games and singing carols and popular songs, followed by a short period of dancing and ping-pong.

Many Nisei are bowling in local leagues and doing quite well. Kelowna Cubs (a Rutland team) are tied for first place in the Rutland Bowling League. Other teams, "Kelowna Nurseries," "Crescents" and the all-girls "Benny's Service" are near the top.

Since the end of the war Kelowna people's attitude to Japanese Canadians has changed considerably and ... many Nisei are ... in ... offices, ... stores and elsewhere. They are ... entirely ... farm ... for a vocation.

Congratulations to Ben Ueda, who opened up "Benny's Service" garage on Vernon Road on the outskirts of Kelowna. Since Ben took over, the garage has been doing a marvelous business.

Turning to the soil, many families have bought orchards and truck-farms. Pruning hasn't started generally yet and most of the farmers are having a good holiday. It's too near Christmas and New Year's to be thinking of work, anyway.

There is little likelihood that the Nisei will have any trouble securing jobs providing they have sufficient training and enthusiasm.

Slowly but surely the Japanese Canadians are assimilating socially and vocationally.

Your K.Y.J.C.A. Reporter,
Naga Terada.

DANFORTH CLEANERS BASEBALL CLUB

Jack Hemmy

DANFORTH CLEANERS was the runner-up team in the Toronto Nisei Baseball League playoffs for the Frank Miyasaki Trophy. They won the championship in 1947 and were ousted in 1948 by the Bums. Front row (left to right)—K. Aoki, Fudge Inamoto, Tommy Kammo, K. Tamura, Art Watanabe. Back row—T. Miyashita, Toki Kamino, George Inata, S. Matsumoto, Tad Miura, George Watanabe, H. Yagi. Bat boy is A. Matsumoto. Missing—F. Sumi and T. Uchikura.

Toyota Chosen Shuttle Team Captain

KITCHENER, ONT. Mas Toyota was named men's team captain of the Y.W.C.A. Badminton Club at the re-organizational meeting held recently. There are five Nisei playing with the club this year.

In matches played so far this season, the Nisei members have figured prominently. On Nov. 20, Bob, Mus and Mas Toyota helped the "Y" to a 7-5 win over the host Granite club. On Dec. 4, as guests of the Elmira club, in a 3-way round robin, along with Galt, the "Y" team came out on top by a score of 17 out of 18 matches.

During the summer the local Nisei played on several ball clubs. Mas Toyota with the St. Andrews' fastball club which won the league championship. Bob Toyota played for the Hamilton Nisei Rec ball team which won that city's championship.

Wishing everyone a very Merry Christmas.

—M.T.

Re-elect Oscar Kawai Hamilton YBS Prexy

HAMILTON. — On Dec. 5th, the Hamilton Young Buddhist Society held a Sunday School service at the home of Ken Hashimoto. The service was conducted by Oscar Kawai and Mr. Morino.

A general meeting was held after the service to elect new officers and the following were elected: President, Oscar Kawai (re-elected); Vice-Pres., Dewey Uchida; Sec., Tomi Yamashita; Treas., Ken Hashimoto; Social Conveners, Jean Hayashida and Aki Idenouye; Religious Convener, Shig Kawai.

Tea was served after the meeting.

LONDON REPORTS:

Sunahara Sparks Local Cage Team

LONDON.—Local JCCA basketballers took sweet revenge by defeating Chatham 24-9 on Dec. 4. On their first meeting of the season, Chatham won 23-17.

In the first half, play was even with the locals leading 10-6 at the half, but London really went to town in the second half, scoring 14 while holding Chatham to only 3 points.

For London, Fred Sunahara was top scorer with 10 points, followed by Art Obokata and Tak Ozaki with 4 apiece. Frank Uchiyama was best for the losers with 4 points.

Following the game a dance was enjoyed by the players and fans.

Bowling

On Dec. 4, Chatham bowlers defeated London in the 3-game total match play by 11 pins. It was a see-saw battle all the way but with a series of strikes by the visitors in the final stage of play, they went ahead to win by the slim margin.

Harry Baba's (C) 289 and Tak Wakabayashi's (L) 252 were the top singles scores. Best triple was Kumy Yoshida's (L) 741-283.

London JCCA's Mixed Bowling League is now well under way. It is only a four-team loop, but the enthusiasm among the bowlers is very high, with sights set on the coming JCCA Nisei Bowling Tournament in the spring.

Star-Lite and Solly's Vie For Supremacy

HAMILTON. Action Dec. 11 in the Hamilton Bowling League saw the top two teams battling each other for supremacy. After the smoke had cleared, they had split 2-2 and were still tied for top spot with 30 points each. Star-Lite Lunch took two games, the first by a single pin. Solly's Men's Shop won one game and total score. Willie Tateishi led Solly's with 713-293.

Tosh Hashimoto's Rockets are holding down third position after splitting with St. Regis' Barbership 2-2. Tets Seki scored 649-262 for St. Regis.

Aces blanked last place Strand Cycle Shop 4-0 to move into fourth place. For Aces, Abbie Murase with a low 130 average surprised with 593-247. Mits Honda was best for the losers with 634-250.

Paced by captain Ken Hashimoto's 691-252 and Kaz Kadonaga's 649-247, Soble's Clothes knocked off Shearer & Finance Tailors 4-0.

Luck Inn Chop Suey decisioned Wildcats 3-1 in a rousing battle with Wildcats' captain Nonky Idenouye marking best on the board with 678-255.

Alf's Top Hat Restaurant and Curly's Hat Shop split 2-2. Curly's taking one game and total due mainly to Sam Kondo's effort of 740-273-265.

Lucky Strikes defeated Pacific Restaurant 3-1, despite Jack Kondo's 686-242 and Roy Yamamura's 664-271 efforts for the losers.—IST.

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NEW YEAR'S DAY DANCE
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SPADINA AND ST. ANDREWS
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長篇小說 星は見てゐた

古屋ニュース

安藝ホテル

Social Calendar

DECEMBER

22 — Toronto, Nisei Christian Fellowship meeting.

23 — Toronto, Metropolitan Nisei Fellowship Christmas Dance —Masaryk Ballroom, Queen St. and Cowan Ave., 9 to 12.45.

24 Fort William, Lakehead Nisei Club Christmas Ball, Italian Hall, 9 p.m.

24 — St. Thomas, St. Thomas Nisei Club's annual holiday dance at Alma College, 8 to 12.

25 — Hamilton, Nisei Rec Christmas Dance, Century Room, 51 York St., 8 to 12.

27 Winnipeg, Manitoba, JCCA Christmas Banquet and Dance, Marlborough Hall, Marlborough Hotel, 6.30 p.m.

28 — Lethbridge, Alberta's JCCA dance, Trianon Ballroom, 9 p.m.

29 Chatham, Kathleen English Fellowship Group Christmas concert.

31 Toronto, Club TNT New Year's Eve Social, St. George's Hall.

JANUARY

1 Toronto, JCCA New Year's Dance, Labor Lyceum, Spadina and St. Andrew's, 8:30 p.m.

CORRECTION

We regret that in the Christmas supplementary section of this issue (which was printed in advance), there was an error in the greetings ad for the Dundas Studio and Crystal Photo Service. The line for the proprietor's name should have read "Ted and Kay Hayashi."

NO PAPER NEXT WEEK

Following our usual custom, the staff of The New Canadian will take a week off following the publication of this edition. This will provide them with an opportunity to enjoy the holidays and also a much-needed respite after the sleepless nights spent in preparing for this edition.

The next issue will appear on Jan. 5, 1949.

HAMILTON—The final night of 1948 for Hamilton's Nisei badminton enthusiasts will be Dec. 1 at the First United Church gymnasium.

All members are urged to turn out and get in their last game for the year. The usual Friday night schedule will be resumed commencing on Jan. 7, 1949.

BEST WISHES
FROM THE
Executive and Members
OF THE
Kent Chapter
J.C.C.A.

Merry Christmas
and A Happy New Year
from
The Executive and Members of the
TORONTO CHAPTER J.C.C.A.

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London Japanese Canadian Citizens Ass'n
London, Ontario

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Kay Toda	248 Queen's Ave.
Shig Nishikawa	57 St. George St.
Toyo Fushimi	54 Gunn St.
Jane Tsujimoto	776 Wellington St.
Art Obokata	211 Clarence St.
Art Nunoda	317 Pall Mall St.
Bob Nunoda	317 Pall Mall St.
Tam Ozaki	793 Nelson St.
Tak Ozaki	793 Nelson St.
Kazuko Kagawa	194 Clarence St.
Jim Kagawa	194 Clarence St.
Larry Kondo	390 Ridout St.
Naomi Oya	652 Nelson St.
Gwen Koyanagi	462 Talbot St.
Betty Soga	240 King St.
Pauline Asano	240 King St.
Shoichi Wakabayashi	212½ Picadilly St.
Shiro Tsujimoto	c/o G. C. Rundle, Richmond N.
Mas Tsujimoto	212½ Picadilly St.
Ed Yoshioka	240 King St.
Amy Nishizaki	405 Regent St.
Janet Honkawa	8 Stuart St.
Grace Honkawa	8 Stuart St.
Mark Honkawa	8 Stuart St.
Mr. & Mrs. John Kumagai and John Dwight	240 King St.
Mr. & Mrs. Fred Nishizaki and Gregory Kenneth	259½ Wellington St.
Mr. & Mrs. George Obokata and George Leonard	211 Clarence St.
Mr. & Mrs. Koichi Yanagisawa and Richard Wayne	54 Gunn St.
Mr. & Mrs. Kenny Yoshida	893 Hamilton Rd.
Mr. & Mrs. John K. Nagata	630 Layard St.
Mr. & Mrs. Keizo Otani	248 Queen's Ave.
Mrs. M. Obokata	211 Clarence St.

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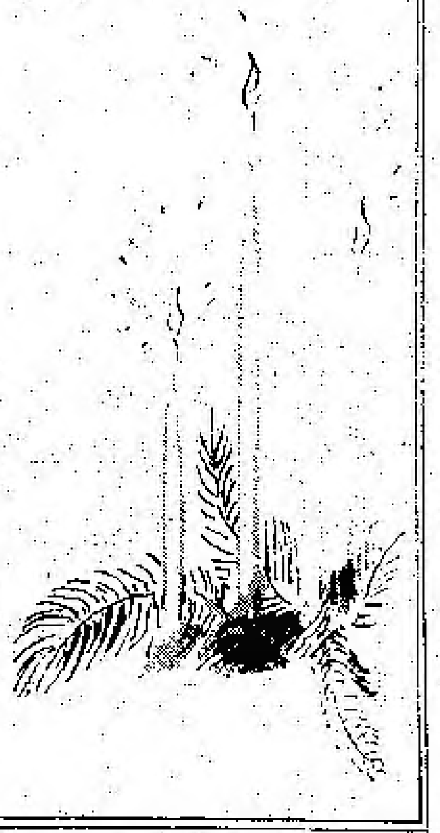

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KAMLOOPS, B.C.

GREETINGS
Setsu Yamaoka
OPTOMETRIST
Lindsay, Ontario

Season's Greetings
FROM
Man Wo Chong
253 King Street
WINNIPEG, MAN.

Best Wishes
for 1949
Charlie's Snack
and
Billiard Parlour
214 Alexander Avenue
WINNIPEG, MAN.

Greetings and Best Wishes
And Thank You for Your Support
Metropolitan Nisei Mission Circle

Intl. Woodworkers of America - CIO
LOCAL 1-367, MISSION CITY, B.C.
Box 1200, Mission, B.C.
Extend to all our Japanese friends and brothers a very Merry Christmas and a Happy New Year.

VOL XI, No. 46—10c Per Copy TORONTO, ONT., WEDNESDAY, DECEMBER 22, 1948

Another Christmas

The Story of Taro and Emiko . . . And Incidentally, the Repatriation

By JACK T. OKI

The narrow paper ribbon shone like a ray of pure gold in the morning sun as it stretched between the dockside and the ship.

* * *

It was May 27, 1941. The slight morning haze had magically vanished from over the bustling city and its adjacent waters. The majestic North Shore mountains, still donning their winter snow-caps, looked across the shimmering surface of the Inlet on a bit of real-life drama being enacted on a Vancouver dock.

Emiko had dreaded the coming of this day ever since Taro's parents had decided to return to Japan. She had checked the "Ships, departure and arrival" column of the Vancouver Province every day for the fateful line "Heian Maru—for Japan—May 27" with the hope that somehow it would be delayed.

At first Taro had argued. "I don't want to go!" But his parents told him that they were obliged to go and care for his aging grandmother. Not only that, they pointed out; Taro, with a knowledge of both English and Japanese, would find opportunities in Japan that he would never have in Canada because he was of Japanese ancestry.

The thoughts of adventure, of becoming a man of influence . . . a big shot . . . typical dreams of youth, did much to dissipate Taro's reticence.

* * *

The narrow paper ribbon had changed from a ray of gold to its actual colour of faded pink. It had been broken as the ship moved away. And from Taro on board and Emiko on the dockside, it traced a graceful arc as the broken ends merged with the icy, bluish-green water.

* * *

Taro Obara and Emiko Sato had been born in Vancouver and had lived only a block apart. They had attended the same public and high schools.

Taro was 18 and had just graduated. Emiko was 17 and in last year high.

They had known each other ever since they had grown old enough to become members of the neighbourhood group of children.

Their acquaintance was that of any neighbourhood playmates . . . that is, until last year.

It was last year that Emiko began to look at Taro differently. It went unnoticed, except by the older members of the neighbourhood. Emiko was in love with Taro.

But Emiko's affection was not shared by Taro. He was the young man-about-the-neighbourhood. He liked Emiko but did not feel anything deeper.

As the ship passed under the Bridge and disappeared behind the Point, Emiko quickly dabbed the tears from her eyes with the handkerchief she had only a moment ago been waving in farewell and began to make her way homeward with the rest of the people.

Days, weeks, then a month passed and still no word from Taro. Emiko began to wonder if he would ever write.

*

Emiko would listen intently whenever her parents talked over any letter from the Oharas.

One day she overheard her mother in talking to a friend mention Taro's name. Her sketchy knowledge of Japanese was insufficient to fully understand the conversation but she thought they had said that . . . though the Oharas had wanted to send Taro to school, he was unable to go because it appeared that he would be drafted into the forces.

It was a day before the end of the summer holidays. As Emiko came in the door, her young brother, Ken, shouted, "Hey, there's a letter for you!" When he added, "It's from Taro!" Emiko broke out in a smile and had an urge to shout for joy.

She picked up the letter with a Tokyo postmark and withdrew, taking care not to appear too hasty, into the privacy of her own room to read it.

* * *

"Dear Emiko: . . ." The letter began.

* * *

"This is just a short note to let you know that I am in good health and hope you are the same.

"It is over three months now since we arrived in Japan. Since then I have been trying to become sufficiently accustomed to the ways of this country to make my way about without appearing ridiculously foreign. It is difficult. I am still a stranger in this land of my forefathers and probably always will be.

"All the young men are being drafted into service and since I could not furnish sufficient reason to stay out, I was conscripted last week. I feel like an outcast.

"Good-bye for now. Taro."

After supper, Emiko sat down to write a reply. It was difficult to decide on what to say. She wanted to pour her heart out, but couldn't. Taro was a soldier now. What should one write about to a soldier . . . in another land.

It was midnight when after many attempts and many crumpled sheets of paper had gone into the waste-paper basket, that she finished . . . a one page letter.

* * *

Emiko waited and waited but no letter followed. Then came Dec. 7th, and Japan was at war with America, and Canada, too. Taro was now an enemy.

* * *

In the evacuation, the Sato family went to Tashme.

One day, her father brought home word that the RCMPs were making some sort of survey. He wasn't too sure, but it was something about moving East or being repatriated to Japan.

THE NEW CANADIAN

Holiday Supplement

CHRISTMAS, 1948

Shoji Takah[illegible]

Winter Scene in Manitoba

He looked worried as he talked with her mother. "How can we go East with six young children and no money?" he asked, more to himself than anyone else. "Rather than face the unknown, it might be better to go to Japan."

On the day that her father was to make his decision known, he asked Emiko about her wishes. What could she say? She didn't want to leave Canada. And yet how would her father support the family if they moved East, even with her help? And then, Taro was in Japan . . .

"I will do what you decide," she replied.

* * *

Her father signed to return to Japan. They were among the first group to be sent, and here they were in Seattle boarding the ship.

* * *

They had been in Japan for three months now. Her father's family had been hard hit by the war, and so they had moved in with her mother's relatives.

"Sis, don't anybody speak English in Japan?" asked Henry, her ten-year-old brother.

Emiko answered, "Yes, some people do."

"When are we going home to Canada?" he continued.

"Oh, pretty soon," she replied, wishing that it were true.

Emiko had made numerous enquiries about the Obara family but Tokyo was a large city and everything was in such a mess that it was impossible to unearth even the vaguest clue.

She enquired at various government registries. Twice, she had gone to Tokyo to search. It was about 50 miles from the village where she lived.

* * *

It was August, 1948. One day, her brother, Ken, came home and excitedly told her, "Sis, I heard that some missionaries from Canada have started a church in town."

"You find out where it is and we'll go," said Emiko.

* * *

Every Sunday, with her brothers and sisters, Emiko went to the Mission. It was good to talk to someone from Canada.

She had never been as happy for a long time.

* * *

"Say, Ohara, you come from Canada, don't you?" asked the Nisei G. I. member of the occupation force.

* * *

"Sure, that's right. Why?" questioned Taro.

"Oh, I just happened to meet a couple of Canadian missionaries while I was in 'Jersey City'. They mentioned something about a big Christmas party they're having at their mission house, and that if I ran across anyone from Canada during my travels to pass along a special 'invite'."

"Where's 'Jersey City' and how far is it?" asked Taro excitedly.

"Oh, it's that jerk-water stop about 50 miles out of Tokyo. I can't just think of the name. We call it 'Jersey City'. One day we were passing through the town at a pretty fast clip. That road sure had its ups and downs and one of the boys started humming 'The Jersey Bounce'. And so the name."

Taro didn't have much time to ponder over the imaginative genius of these Americans, as the G. I. followed up with: "I guess you'd kinda like to go, eh?"

"I sure would!" replied Taro.

"It's kinda tough getting around on that bum leg, eh?"

"Yup, but it's getting better and it coulda been worse."

"Say, I'll probably be around here for the next two weeks, so if I'm free and can get hold of transport, maybe I'll run down with you. Anyways, drop around on the 24th."

* * *

They parked the jeep and Taro aided by the G. I. headed for the Mission.

* * *

As they drew near, the sound of happy children's voices singing Christmas carols could be heard.

As Taro and the G. I. entered, some of those near the door looked at them. But the others paid no attention.

G. I.s were no longer a novelty in these parts and there were others there. And Taro was just another ex-soldier with a crippled leg.

One of the missionaries came over to welcome them. "Merry Christmas!" he said, as he shook the G. I.'s hand. As he turned to shake Taro's hand, the G. I. said, "He comes from Canada, sir."

"Is that so. There are others from Canada here tonight. Let me introduce them to you." As he led Taro away, the missionary told the G. I., "Make yourself at home."

* * *

It was Henry that Taro met first. Henry had been too young to know Taro or for Taro to know him when the Oharas had left Canada.

But Henry was excited at having met another person from Canada and he had to tell someone . . .

He had to tell Sis as he ran over to Emiko who was helping with refreshments, and whispered in her ear, "Sis, that man over there, he came from Canada, too!"

* * *

Emiko looked where Henry pointed just as Taro turned around. They saw each other.

* * *

Taro forgot the pain in his leg as he hobbled across the room. Emiko could hardly keep from running.

"Hello, Emiko," were the first words Taro spoke.

"Hello, Taro."

The conversation ended as abruptly as it began. Sometimes silence speaks more eloquently than words.

Then they became aware that they were all alone on the centre of the floor and every one was staring at them.

Emiko's face, already flushed with excitement, took on a still brighter hue as she blushed.

"I bet you'd like something to eat," said Emiko as she led Taro towards the refreshments.

* * *

"Say, Ohara, you sure know the right people, don't you?" joked the G. I. enviously.

"I'll bet you come from Canada, eh? You've got that fresh kinda beauty we used to hear Canadians had," he said, looking at Emiko.

* * *

After refreshments had been served, Taro and Emiko sat in a corner and tried to talk.

But there was so much to say and so little time.

After they had made several unsuccessful attempts at sustaining the conversation, it was time to go home.

Taro walked out with Emiko.

The G. I. saw them and told Taro, "I guess you two have lots to talk about, so if you want me to, I'll hang around for 15 minutes, out of sight and hearing distance."

"Thanks, if you want me to," he repeated with a knowing wink.

* * *

There were no need for words as Taro took Emiko in his arms.

It was another land, and another Christmas. And God had been generous in His Christmas gift to them.

[illegible]ember 22, [illegible]

Greetings
om
RANK MATSU
e Cycle
k Works
ege Street
, Ontario
ay 9633

ETINGS
Yamaoka
METRIST
, Ontario

Wishes
1949
's Snack
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EG, MAN.

Support
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a - CIO
, B.C.
d brothers
New Year.

MAMA-SAN AND THE G.I.

A Westernized Issei Sits Out the War in Japan And Is On Hand to Welcome the American Troops

By SUE SADA

MAMA-SAN'S exploits with the G. I. in occupied Japan are really something, and sometimes I wonder if any other Issei strandee can tell a similar story. The "something" about Mama-san's experiences stem from the fact that though she was born and educated in Japan, she lived most of her fifty-odd years in Canada, thus [illegible] whether she was aware of it or not, some of the western [illegible] of thought and casual [illegible]. Strand a westernized [illegible] in an atmosphere of almost feudal, and certainly nationalistic, attitudes, then bring onto the scene the uniquely civilian American soldier. Such a combination makes for a tale at once comic and serious, results in consequences at once natural and surprising.

When you, the reader, know that Mama-san was a strandee, your first natural curiosity would turn on the why and wherefore of her being in Japan at the wrong time. Well, her reasons for being in Japan really has nothing to do with her subsequent story. It's enough to say that she did go, her visa okayed, for a twelve-month visit. She would have been back that fateful winter of the beginning of the Pacific war, had it been at all possible. Her luggage consisted mainly of light summer and autumn clothing, and many gift parcels for different people.

How often in the next few years she was to wish she had had something more substantial for cold weather wear! But in the spring of 1941, war scarcely entered into her calculations.

By the time Mama-san got her [illegible] business cleared up and was ready to come home, a shooting war had started. The funny thing is, she never got the sudden shock and [illegible] of Pearl Harbour Day as we did because it was hardly publicised in Japan.

Thus when she tried to get a boat home, the shipping company shut the wicket in her face, and Mama-san was left waving a useless return ticket for the other side of the ocean. That's when she had her first misgivings, thoughtfully counted up her resources and found them nil.

However, there was nothing to be done but to go back to her brother's home, there to wait out the war. It was a long wait.

Mama-san never knew the facts about the Doolittle raid, though she was in Tokyo at the time. The Japanese press was somewhat uncommunicative about that affair. But she certainly knew about the later B-29 raids, because she was there. Air-raids, says Mama-san, are one thing she can do without. One of her first questions on reaching Toronto was:

"Is this city safe from future air-raids? Is there some place in Canada where one can find safety, especially for the children?"

Air-raids, Mama-san says, reduce the ordinary human being to utter helplessness. As for air-raid shelters . . . they are no good. Not the ones she knew. In the beginning, Mama-san used to go to these shelters like a frightened rabbit holing up, but the suspense down there was just too much for her. Besides, Mama-san had never seen a B-29, though she heard plenty about it, and she was determined to find out what a bomber looked like.

"My!" she said, her eyes wide with remembering, "you never saw such a shining thing! In the sun and in the rays of the searchlights the B-29 shone with such sparkle you would never think it to be a war-plane. They were beautiful! And the bombs!"

Mama-san's voice rose with the intensity of never-to-be-forgotten sights.

". . . . The bombs! Like shining things they fell slowly and gracefully, and the whole thing was unreal . . . more like a dream, yet you knew that those bombs would scatter fire and destruction and death . . . I'll never forget the smell of burning death . . . But Death wasn't one-sided. I saw the B-29 explode into nothing. I saw the huge black shell of a fallen B-29, and it was said the dead Beihei were still in them."

Her voice flattened at dreadful pictures brought to mind. Listening to that voice, I knew there were horrors that would not be described, that were better forgotten.

Mama-san had been a very little girl when Russian prisoners had been brought to Japan during the Russo-Japanese war.

"Goodness me! Such big men! Such beards! More like folk-lore monsters than humans, or so it seemed at that time."

When the First World War began, Mama-san had been in Canada for some seven years, married, and had three young children. That war never seemed real at all in spite of the daily sights of marching men, the blare of brass bands, and the news reports. That war was far, far away, in some place called Europe. It hardly touched her personal life. But this Second World War was much too close. Especially the tail-end of it and those B-29 raids on Tokyo.

By the time these bomber raids began, Mama-san, with all her neighbours in Tokyo, were beginning to feel the pinch of the food shortage. She was beginning to know the weariness of lining up for rations, or for anything to eat. For several winters also she had known freezing cold. The few clothes she had brought from Canada had long since worn out and what garments she bore were [illegible] and patched together. When [illegible] she went [illegible] without [illegible] of those days.

[illegible] of [illegible] those [illegible] every war film and news reel I [illegible] central [illegible] Mama-san [illegible] and [illegible]. As the story unfolded I could see in my imagination the [illegible] roaring, the [illegible] the [illegible] and [illegible] of falling planes, the air-raid sirens, the shouts and cries of people running around in mad confusion, the mourning desolation of the aftermath.

Mama-san, scarcely knowing what she ate at her first breakfast home in Canada, talked and talked as if the tensions of the past seven years must be exercised. Sometimes her hands lay quietly folded in her lap, her meal forgotten; sometimes she gestured excitedly with her hands to emphasize some remembered action. We listened enthralled as she related:

"I can never forget one nighttime raid. The B-29s dropped flares. Those flares . . . if you are under them . . . are ghastly! . . . for they light up the city like the day, so light that if you wanted you could read a newspaper by its glare—if you want to read a newspaper when you're crouched in a bomb-hole. I was crouched in such a bomb crater. Trying to get away from the light I hugged the sides of the hole, holding tightly to my bag of personal papers, and sitting on my suitcase. You know, I carried these two items with me wherever I went. I never went anywhere without them, for you never knew just when to expect a raid, and these were my only possessions . . . my identification, you might say . . .

"If you have ever heard the scream of a bomb falling close by, you will never forget it. The sound will haunt your dreams. You will hear it always in your ears . . . as I can hear it now when I remember what it was like. When the bomb is so close you don't know in which direction to run. There is nothing to do except crouch and try to be invisible . . . and pray. I'm getting old now, and there wasn't much I could do except pray. When I crouched in that hole, the noise and the light were so intense that I couldn't think straight. All I could think of was this: I must not die yet . . . I must not die yet . . . I must go home . . . I must go home. But then, I thought also that if I must die, I wanted death to be quick."

Mama-san stopped to remember all the times that Death missed her. Her next door neighbours had perished under a direct bomb hit, while miraculously her own place was untouched. Another time, she was moving from one quarter to another, and in moving became delayed by this and that. When she arrived at her destination, there was nothing left of it except the blackened and smoking rubble.

"I was lucky, indeed," she said, "because I had only myself to look out for—my brother had moved to another province. But you know, my strength isn't what it used to be, and once, I thought the end had come for sure."

"One day," she went on, "I was caught in the middle of a terrible raid. It was one of those precision bombings when every square foot of the target is flattened neatly and thoroughly. I heard the bombs fall about two blocks away, and the noise was deafening, and the people were running wildly for safety somewhere . . . anywhere . . . and I was running too. Only I didn't know which way to run and the planes were coming closer. It was getting darker, too, and there I was with my bag and suitcase, running and running . . . I don't know where. People around me were shouting and running and falling into holes. The ground shook with explosions . . .

"I'm trying to get away but my lungs are old and tired, and I haven't had much sleep for a long, long time because of the raids. I'm awfully tired, and the suitcase gets heavier and heavier until I can hardly breathe with the effort of running . . .

"I had to run. It hurt to breathe. I couldn't afford to lose my suitcase. I [illegible] managed to get to a wire fence. The others were scrambling over the fence going farther and farther [illegible], but I couldn't. I simply had no strength left to climb that fence. I just crouched against it in despair, gasping for breath and saying to myself, 'This is the end.'

"The screech of bombs, the roar of the bombers, [illegible] over the [illegible], the screams and shouts of people were appalling. Add to this the ghastly light of the flares! I clung onto that wire fence, too tired, too numb to care what was happening around me. I did have a feeling I shouldn't give up like this, but what could I do? My feet [illegible] any more?"

Strangely, as Mama-san [illegible] for Death to catch [illegible] the Bombers [illegible] accomplished [illegible] that night. They [illegible] the last corner of [illegible] corner closest to which [illegible] was crouching.

The raids became [illegible], but Mama-san couldn't [illegible] understand why there was so little counter-attack. After all, she was in Tokyo, supposedly very well defended. She had to stay alive long enough to get back home to Canada, and it was highly inconsiderate of the defence [illegible] to leave her so open to [illegible] bombs. Mama-san wondered where were those squadrons of fighter planes she had heard about but had never actually seen. Nobody seemed to know.

Of course there were [illegible] dog-fights between B-29s and Zeros . . . but nothing like what they ought to be, thought Mama-san as she watched a lone Zero [illegible] a B-29.

"Yes, I watched a dog-fight. I was determined to see one so I could tell you about it when I came home. This day, when I heard my neighbours yelling that a Zero had gone up against the B-29 I ran out to see.

"The B-29 looked haughty and proud like an eagle, moving slowly over us. Because the bomber was so huge, the Zero looked like an impudent sparrow as it climbed and dipped and darted around the American plane. I saw [illegible] of light and heard sounds of gunfire. All of a sudden one wing of the B-29 broke off . . . then the plane wobbled . . . then I saw [illegible] of smoke underneath . . . I forgot about the Zero and when I looked it had caught fire in the tail and the pilot bailed out. I saw the white flutter of a parachute. The B-29 was burning now, and I saw three white things flutter out. Only three. Then the B-29 turned slowly on end and began to spiral down with a dreadful [illegible]. The Zero had exploded [illegible] but its pilot landed safely. I [illegible] This was his fifty-ninth [illegible] was well-known.

"The people around the [illegible] to rush to the spot where [illegible] thought the Beihei would [illegible] I did not know what to do. I didn't want to gloat over a fallen [illegible] The temper of the crowd [illegible] so I held back, but they [illegible] around so much that I [illegible] pulled with it. I did [illegible] ing wish to see [illegible] faces . . . the [illegible] western faces made [illegible] homesick . . . but I [illegible] them. The crowd around [illegible] too great, and there was [illegible] phere of hysterical [illegible]

"One woman offered [illegible] so that I, too, could [illegible] I refused. The [illegible] such brutality [illegible] said to the woman [illegible] some international [illegible] the persons of [illegible] are sacred from [illegible] Huh! you [illegible] half American any [illegible] have you [illegible] some far-off [illegible] home crushed by [illegible] watched your husband [illegible] agony from shrapnel [illegible] have no one in Japan [illegible] over! Bah! Sanctity [illegible] indeed! Western barbar[illegible] she ran after the mob [illegible] blows to that of the others [illegible] something to do. These [illegible] were hag-ridden enough [illegible]

(Continued on Page 1[illegible])

[illegible]

Although the GI's took over the occupation duties immediately after Japan surrendered, it was a long time before Canadian authorities got around to looking after the requests of Canadian residents who were stranded in Japan and who now wish to return to Canada. So Mama-san [illegible] covered.

Her further adventures in GI-occupied Japan [illegible] continued in subsequent [illegible] of The New Canadian.

SEASON'S GREETINGS

from

SYD SILVERS

Toronto, Ontario

502 Yonge Street

Best Wishes . . .

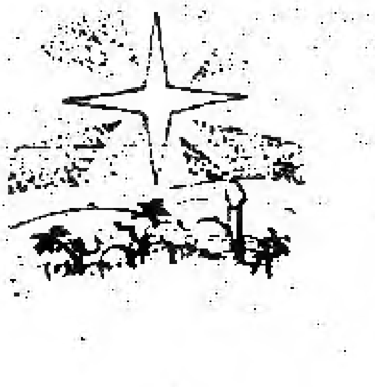
Marietta School

of

COSTUME DESIGN

413 SACKVILLE STREET, TORONTO

RA. 5736



TOWNE STUDIO

111 Dundas St. W. Toronto, Ont.

PLaza 3884

MAMA-SAN AND THE G.I.

(Continued from Page 2)

...ar to cope with . . . a war they didn't know anything about except what they heard from their betters. They don't know the west as I did . . . not that I excuse their senselessness. Another woman warned me not to talk like I did . . . in Japan."

Mama-san paused to shake her head at the ugliness of war. She wondered if she was really half-American, having lived most of her life in North America.

"You know," she went on, "every time I got into a difficult spot like that I just shut my mouth. Whatever happened I had to stay alive to get home to you. There was nothing I could do for those airmen. It was war, and I reminded myself that those same airmen had been bombing people just as much victims of war as they themselves. I thought, too, that if I lived to get home I would tell you about these things and maybe you can do something some day. War is such a useless brutality."

* * *

The riddle of the absence of Zeros to defend the city against the B-29s plagued Mama-san, till one day she threw discretion to the winds and accosted a uniformed figure. The uniform was a Naval Reserve. Usually Mama-san leaves such uniforms strictly alone. Who knows what one might encounter in them?

This day, however, she had to find out the whereabouts of the defence planes. This uniform had a nice face so Mama-san asked politely (after getting over the first greetings):

"By the way, can you tell me what happened to those fighter planes we heard about? You notice the air-raids are getting worse, but the defence seems to be somewhat lacking. That might be strategy . . . I wouldn't know . . . would you?"

"I have no idea," he replied politely.

Mama-san glanced sideways at this navy blue figure and did not ask anymore. You couldn't really expect a uniform to tell you about the plans of other uniforms. Mama-san didn't know then, and probably that sailor didn't know either, that the Navy was also in a state of some invisibility. They didn't know at all about Iwojima, Kwajalein, Okinawa, etc. Nobody, least of all the Press, bothered to tell the people anything.

However, Mama-san wondered if there were any planes left to defend the city. After all, if there were planes, you'd think they'd be up and fighting for their homeland. It was certainly odd that the defence was so pitiful. Oh well, she thought, if there are no planes left maybe the war will end that much sooner. I don't like war of any kind, and the sooner it ends the better, because who ever wins a war . . . Death and destruction are . . . whoever wins the war. And . . . [illegible]

. . . er I can go home to my family.

* * *

For the world in general, the end of the war was in sight, but Hiroshima was yet to come, and exile for Mama-san would not be over for a long time yet. About this time she moved south to Kyushu, boarding again with her brother's family.

The war was going badly for Japan, and the people were beginning to suspect this truth. There was much speculation about national suicide . . . but all this was strictly private. One didn't speculate aloud on such matters. Hunger was the main concern for everyone. Especially for people like Mama-san with no roots left in Japan, half a stranger there, dependent on the kindnesses of others for her daily food. Hunger and dysentery plagued the people. Who knows but that they must have wished for the quick ending of war, hoping that the end of hostilities would bring more food down to the lower level of civilian life? Hunger has a way of mocking any kind of pride.

Mama-san dreamed too often of the bounteous Christmas dinners she used to know in faraway Canada. She thought of store shelves piled high with groceries of every description. And the dream made the reality of hunger almost unbearable. She cupped her palms to show how much food she got for one day.

"Just a handful of beans . . . day after day till your gums bled, and your jaws ached with chewing, and your stomach revolted more times than your strength could stand. We had no salt, no sugar, no shoyu, nothing except that handful of dried beans. No way of making a fire. We tried grinding the beans into meal, swallowing that by the pinch.

"When it was cold . . . so very, very cold, that not even the remembered warmth of furnace and central heating could warm my thoughts."

Mama-san shuddered at the memory.

* * *

Finally news came of the end of war, only Mama-san didn't get it quite that way. The people were notified that the Emperor would broadcast to his subjects, therefore it was expected that everyone would listen with the utmost respect. Mama-san was greatly surprised. The Emperor broadcast? What a novel idea! But the very novelty of it bred a fear that some dreadful national calamity had happened. Otherwise why would the emperor speak so directly to his people? On the appointed day, Mama-san sat before the radio with Sister-in-law and her children gathered around in respectful silence. Unfortunately the broadcast was interrupted by so much static that no one heard a word of what was said. While Mama-san listened with every ounce of respect . . . [illegible]

the war is going badly. That may be all right for these people in Japan, but not for me. I'm going to stay alive, meaning no disrespect to anyone, but I'm going to do my best to stay alive. I just have to get home to my family. I'm going to stay alive even if I have to hide in the hills . . .

Later the same day, Mama-san heard the less dramatic, but nonetheless momentous news from her brother:

"Brother, what did the emperor actually say? I surmised that some terrible national tragedy has occurred. Would it be national suicide?"

"Nothing like that, but it's a deep humiliation just the same. The war is over. We have surrendered."

"Eh? The war is over? Is that true?"

"Yes . . . our surrender was what the emperor broadcast."

"Well . . ."

Mama-san felt sorry for her brother's dejection, but she was too greatly overjoyed herself to dwell on his gloom. The war was over. Over at last. Now she could go home to her family. She must make preparations at once to go home. She must find out where to apply for a passage home . . . whether through the Japanese Government or through the Occupation troops. Brother had said the Occupation would begin at once. Pray God that the Americans will come first. They would understand a Canadian-Japanese where a Russian or a Chinese could not.

That's how Mama-san began waiting impatiently for the American G. I.'s to arrive.

"I thought I would burst with impatience. I wished, and wished the Beihei would hurry up. I had had enough of waiting. I was sure they would listen sympathetically to my plea to get home to Canada.

"Then a funny thing happened in that island city. It's funny how I was so glad to learn the American soldiers were coming first that it never occurred to me that other people would be afraid. Since I, myself, have no reason to fear the Americans . . . haven't I visited the United States before all this happened? . . . I just took it for granted that everybody else would be thankful too. Now I think of it, it was perfectly natural for the Japanese to be afraid of the possible vengeance of the Occupation troops. They don't know westerners. They just think of them as barbarians. Besides we heard rumours of what terrible atrocities they would commit. Such rumours went in one ear and out the other, so far as I was concerned. I was too much taken up with sheer waiting. But the other people apparently believed the rumours.

"About a week before the troops actually came into the city, I saw long lines of people going through the streets carrying with them all sorts of bundles, and wheeling carts and wagons . . . whole families . . . [illegible]

being distributed . . . but then I thought to myself that this didn't look like a regular queue. So I didn't ask.

Late that night I could still hear the people moving outward from the city . . . always outward, toward the hills . . . I opened the window to watch them. Next morning, I asked my brother's wife . . .

"Where are all those people going, sister?"

"They're fleeing into the hills."

"But why? Why do they flee? What from?"

"The Americans."

"For goodness' sakes . . . the Americans? Why . . . of all the silly things . . . are you afraid of the Americans?"

"Why no. I was brought up in an American Mission School. No, I'm not afraid of them."

Mama-san pondered for a moment. She hoped she was justified in her faith that she need have no fear of the Americans . . . even though she belonged to the conquered race. Mama-san thrust out her jaw determinedly.

"Well, I'm not running away. I'm going to stick around till I find some Americans to talk to . . . and then . . ."

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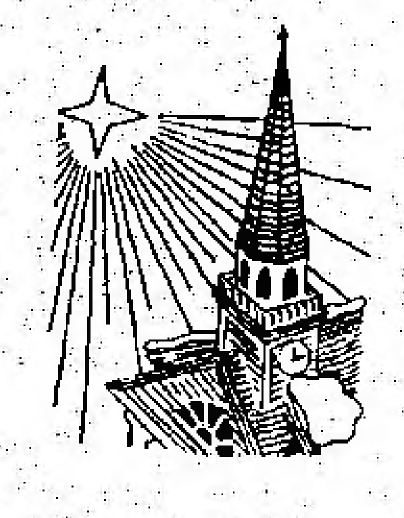

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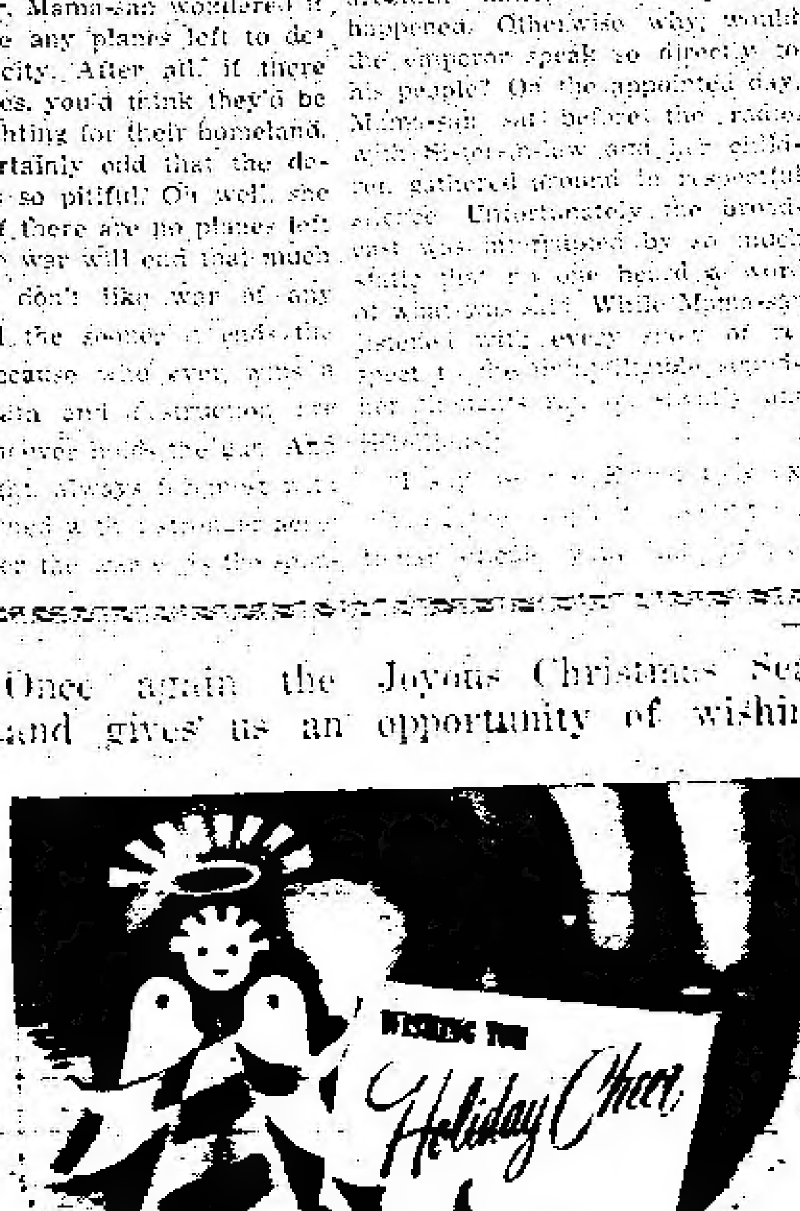

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Canadian Democracy In Action

By GEORGE TANAKA
Executive secretary of the National JCCA

I was asked recently to define "Democracy" by a Nisei girl who was carrying out a personal survey in connection with a school assignment. It would have been possible for me to give an adequate though trite reply with a definition taken from the dictionary: "Government by the people for the people." But I hesitated to reply to her question because I felt I had not yet earned that right.

If I had attempted to define the meaning of Democracy embracing to the fullest extent all the thoughts which it inspires in men, perhaps I might have grasped at a straw in my efforts to give an adequate definition and symbolized its meaning in my thoughts by stating that it is a goal to which we should all strive in Canada to attain for ourselves and our fellow citizens, a goal which embraces all that we comprehend as good in the statement, "Government by the people for the people." Surely I would have found it difficult to reconcile this definition of Democracy with the fact of existing inequalities which force to make one citizen or a group of citizens in Canada to accept a lesser stature in the eyes of others through the countenancing of legislative, economic and social injustices.

Last March, when I was in Ottawa to make representation to members of the Government and members of Parliament for the JCCA on the work of combatting federal discriminatory legislation against Japanese Canadians, I was happy to enjoy the company of a great Canadian, Mr. Angus MacInnis. While I had lunch as his guest in the special dining room in the Parliament Building, I saw sitting about me at the various tables the distinguished company of Cabinet Ministers and Members of Parliament. It occurred to me then that these people, regardless of any political differences, greatly respected the honesty and sincerity of character of my host.

It is not difficult to recall the magnificent and courageous work which Mr. MacInnis carried out during the period of the last war on behalf of Canadian citizens of Japanese ancestry for the protection of fundamental rights on the floor of the House of Commons.

I am sure there is no doubt in our own minds that he is well able to define the meaning of democracy for he has observed its principles.

While we now enjoy many of the rights of Canadian citizenship and face an ever-decreasing barrier of discrimination, we can readily recall the extent of those inequalities which existed against us just a few short years ago. We can take pride in the fact that our keen interest as Canadian citizens prompted us during the past years to make every possible effort to alleviate our position of inequality. We must acknowledge the tremendous benefits and gains which we have received and now enjoy as a direct result of the efforts of many Canadian citizens and organizations whose faith in the principles of Canadian Democracy occasioned their great work.

We have experienced discrimination in the form of legislative, economic and social injustices despite the fact of our status as Canadian citizens.

We have witnessed Canadian democracy in action carried through by the great efforts of many Canadian citizens and organizations to our benefit.

We desire more than ever our inalienable rights as Canadian citizens. And where they are still denied to us we are actively engaged with the help of others to obtain them.

We have learned to expect the human rights and fundamental freedoms as a matter of natural course in the faith that we govern ourselves under democratic principles — "by the people for the people."

But in these words is indicated a responsibility we cannot overlook to protect for others the rights we so desire for ourselves. And while inequalities exist against our Canadian citizens on grounds of race, creed or colour, we have work to do.

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"Oriental Interlude"

A STORY by MARILOU

EACH DAY I take my lunch to [illegible]ork and each day I drop into a [illegible]ck shop to buy some dessert for [illegible] lunch—a cookie, an apple turnover, or sometimes a chocolate bar.

The tuck shop is on the corner [illegible] has recently been opened by a [illegible] named Jim. The college coke [illegible] consider it a "super place [illegible]." I shall always remember [illegible] that—and something more.

[illegible] about five feet seven, [illegible]sky—about 135 pounds—but [illegible]-shouldered, and he had [illegible] brown hair with a beautiful [illegible] curve for the blonde [illegible]. I must admit I sighed [illegible] time I went into his shop.

For the first few times I ex[illegible] only the usual good morn[illegible] and good afternoons. But I [illegible] closed the door with "I wish [illegible] sad made" feeling.

[illegible] after half a dozen visits, Jim said quite suddenly, "You're not very big, are you?"

"No," I said demurely, hoping I'd made an impression.

"I can tell," he said, "I can tell."

If it had been any other tuck shop and any other clerk, I would have felt queer at the remarks. But on this day I could only stand and stare.

Jim tapped lightly on the counter, fingered the dollar I had given him, and then with an air of sureness counted the change into my hand.

"Yes," he continued, "You're not from Toronto either."

Then he did an odd thing.

Dropping the change into my [illegible] he clasped my hands and felt my arm, my [illegible] and then my hair. He lingered there for a moment. I was so scared I could hardly breathe.

"You have soft, so soft curly hair . . . like my girl . . . like my girl . . ." he said.

"You know, I met Ahline in Burma. Hell of a place, smelled from here to Hades, but Ahline . . . she was a goddess. She was so tiny, you could put her little waist into this space (he cupped his hands together), and so beautiful, those big brown eyes, they stabbed my heart the first time I saw her.

"How could she keep those eyes [illegible] so shiny and so round! And her face . . . what a setting for her jet-black hair! Santa Maria! I could not have wished for more!"

"It wasn't for long though. That malaria bug didn't stay long and I was released from the hospital. All the days from then on were hell. Each night afterwards I prayed that I could have my arm cut off so I could see her again . . . and you know, I was sent back. Sniper got me. But I couldn't see her. Never saw her again, and GOD, I NEVER WILL."

He let go my hand. It was numb and damp from his nervous perspiration.

"The interns said if I hadn't wanted to see Ahline so much I wouldn't have pulled through. Yeah, and she never knew that I loved her . . . loved her for her smile, her thoughts, the way she walked, everything. In fact everything in that hell hole took on a meaning because I knew Ahline was there.

"I was sent back to the States later, and now I'm wandering here. The boys in the squadron used to tell me that I'd meet someone else I could love. You know, miss, I've never thought about love until now. You're like her. You talk like her.

"The weird insects, the stuffy air, and the sticky rain was life to her. I thought I had lost it. Now I think I've got it again. Sure and I will find her again too. Not Ahline . . . but the life she liked. The boys used to kid me . . . 'oriental interlude' they called it . . .

"Hell, what did I care if she was Burmese? Does the color of the hair or the skin matter in love? You know, maybe I could have loved a Jap too."

I excused myself and left. I did not go back for two weeks. I think I was a little afraid.

Today, I went back to the shop again.

"Jim will not be here anymore," I was told. "He's got a job at the Rehab School. You see, Jim lost both his eyes in Burma . . ."

I realized then, that Jim had never known I was a Jap.

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A BILL OF RIGHTS FOR CANADIANS?

A Noted Toronto Lawyer Discusses An Important Issue

By IRVINE HIMEL

SOMEONE a little while ago said: "We must be alert that we do not emulate totalitarian regimes by curtailing the press, by suppressing free speech, by persecuting a minority, whether racial or political, we must make sure our civil rights are extended to all groups, regardless of race, creed, colour or political faith. We must make certain that the glory of our civil rights is not confined to their illustrious history but is found in their application in the voting booths, assembly halls and courts of the country: in their observance throughout the precincts and county seats of th land, in the respect the citizens of our villages and cities give to them." The person was United States Supreme Court Justice William O. Douglas. It might well have been a judge of our own courts.

There are some Canadians who believe there is nothing wrong with the state of civil liberties in Canada. You will find them in the halls of Parliament asserting—There is no need for a Bill of Rights in Canada. You meet them in your community amongst people who have little tolerance for the opinion of others. But by far the greatest number are to be found amongst those who do nothing when a violation of civil liberties comes to their attention and by their silence leave the impression that all is well.

* * *

On the other hand, there are an ever-growing number of Canadians who are very much disturbed about the state of our civil liberties. They point to the record of civil liberties in Canada over the past few years and argue that all is not well. They base their case in part on the following:

MINORITY RIGHTS

For one, they say, take the field of minority rights:

1. In December, 1945, four months after the end of the war, the Dominion Government, without resort to Parliament and following a course which would have been unconstitutional in the United States, passed three Orders-in-Council which, had they been put into effect, would have exiled at least 11,000 persons of Japanese origin, a great many of whom were Canadian citizens, to Japan, without charge or trial.

2. Again, on April 14, 1947, by an Order-in-Council, the Dominion Government has made it an offence for anyone of Japanese origin to enter the Province of British Columbia or live there without first obtaining a permit.

3. Further, by Order-in-Council P.C. 2115, residents of Canada have been divided into two classes; those of Asiatic origin, which includes Chinese, Indians and Japanese, and those of non-Asiatic descent. In the case of the non-Asiatic, the law provides that they need only be residents of Canada to be able to bring their wives and children under eighteen into the country to live with them. In the case of Asiatics, however, the law prescribes that they must first become citizens before this privilege is extended to them.

4. By the Dominion Elections Act, the right to vote is denied to Indians living on reservations, veterans excluded. In addition the British Columbia Provincial Elections Act deprives Japanese, veterans excepted, of the franchise.

5. Then, there is the case of the Hutterites in Manitoba, from whom the Legislature has been attempting to take away the right to buy land.

6. Another instance of a denial of minority rights is illustrated by this editorial in the Montreal Standard on April 26, 1947, entitled, "Education is a Right": 'The Protestant population is as much concerned as the Jewish for the preservation of both minority rights and the rights accruing to all Canadians by virtue of citizenship. One of them is the right of a child, of whatever race or creed, to an education. Yet the Quebec Government has set the seal of its approval on the denial of that right. This seal of approval was affixed yesterday by Premier Duplessis himself when he said in the Legislature, that there are only two school systems in the province, a Catholic and a Protestant system'."

7. Illustrative of the economic discrimination that is experienced by members of certain racial groups in Canada is this article that appeared in the Toronto Globe & Mail entitled "Have We a Colour Line?" which stated in part: "Many coloured people have gone to the United States to face the social prejudice there sooner than the economic discrimination which they claim makes life impossible for them here. To back up their conclusions they point to the almost impossible task of finding positions in Toronto as clerks, stenographers, bookkeepers, accountants, salesmen — jobs requiring them to meet the public."

LEGAL RIGHTS

Then take the field of "legal" rights, by which is meant such rights as the right of habeas corpus, a free trial, the right to be represented by counsel; freedom from arbitrary arrest or detention; the denial to any person the right after arrest to be promptly informed of the charges against him and to trial within a reasonable time or to be released; freedom from unreasonable interference with your privacy, family or home; freedom from excessive bail, cruel or unusual punishment. Here, too, one finds so-called rights, too frequently honoured in the breach. While space does not allow for a complete documentation of the violations, these cases perhaps show that the "legal" rights of Canadians are all too often ignored:

1. Speaking in the House of Commons on May 16, 1947, John G. Diefenbaker, M.P., said: "I come down to a more recent example where civil rights were infringed, and that is in connection with the espionage commission set up under Orders-in-Council passed on October 6, 1945. No one today would say that there was not in that Order-in-Council a cavalier disregard of great and basic constitutional liberties, of those liberties which are guaranteed to all our people under the charter of British peoples. Under that Order-in-Council habeas corpus was swept aside by the simple subterfuge of averring that each man held thereunder was presumed to have been in lawful custody."

"That Order-in-Council was a denial of those basic principles which we cherish. Liberty under law was denied and coercion and interrogation resorted to in order to translate suspicion into proof. The individual was denied the right to counsel. Fifteen were declared to be guilty by the royal commission and subsequent events proved that the commission was about sixty per cent wrong. That royal commission impaired or tends to impair respect for the judiciary. By the publication of the report it did irreparable harm to those whose names were mentioned before the trials, in that it said they were guilty before they were tried. It is doing irreparable harm today to individuals who have been found not guilty."

2. More recently a case arose in Toronto where, to quote an editorial in the Toronto Globe & Mail of September 11, 1948: "Police officers in plain clothes battered down the doors of two apartments to capture and manhandle a law-abiding citizen who was [illegible] with his wife from [illegible] thought was a gang of [illegible] breakers. The officers [illegible] law-abiding citizens' [illegible] without a search warrant [illegible] beat him with rude quest[illegible] and harsh threats, accused him [illegible] sessing an accomplice [illegible] managed to escape and [illegible] to search the apartment. [illegible]

(Continued on Page 7)

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ALAN FUJIWARA

Toronto, Ont.

A BILL OF RIGHTS

(Continued from Page 6)

...ation," the editorial goes on to ... "of the citizen's most sacred ... — the privacy of his home. In ... face of such evidence how can ... Police Commission be satisfied ... let the matter drop with a mere ... request to investigate the record ... one of the officers concerned? ... findings indicate that its members either do not know what ... the citizen possesses or do ... care to protect them."

3. After spending five months in jail for alleged theft of a $7.00 ..., William Brazeau of Cornwall was recently given his liberty when the Court of Appeal of Ontario quashed his conviction. It is unfortunate, said one of the appeal judges, commenting on his case, that a man charged with stealing $7.00 of property was kept in jail from January 25 to February 26 without trial and that he has been in jail five months awaiting this appeal, particularly when the maximum sentence for the offence is six months.

4. The Toronto Daily Star in its issue of May 13, 1947, reported that the Toronto Labour Council unanimously adopted a resolution condemning the arrest of the elected leaders of the textile union on strike at the Ayers textile plant at Lachute, Quebec and holding them without bail or laying charges against them.

FREEDOMS

Finally, but of no less importance is the field of the "freedoms": freedom of speech and expression, freedom of the press or other means of communication, freedom of religion, freedom of lawful assembly, organization or association. Here again we see the need for ever-increasing vigilance as is borne out by these cases which are only a few of many that could be cited:

1. In a Canadian Press story of March 19, 1947, it is reported that: "An amendment giving municipalities power to prohibit the distribution of pamphlets and similar printed matter within their confines stirred vigorous debate in the Quebec Legislative Assembly last night as Premier Maurice Duplessis, obviously referring to the Witnesses of Jehovah, said that municipalities must be given complete power to cope with 'organizations spreading subversive ideas.'" He added: "Those who are not happy about our laws in Quebec can leave the province. We do not need them here."

Some months earlier the Premier had cancelled the liquor license of one Frances Roncarelli, a Montreal restaurant proprietor, because he posted bail for some arrested members of the Jehovah's Witnesses.

2. According to a British United Press news item of March 22, 1947, the film, "Man — One Family," dealing with racial intolerance, a product of the British Information Service, was banned by the Alberta Department of Education from showing in the province's public schools because, according to government officials, it "did not fit into the curriculum."

It was also charged that the Alberta Government had issued a verbal banning of two other films, "Every Man's World" and "Don't Be a Sucker," exhibited by the National Film Board.

It is to be recalled that several weeks ago the Quebec Board of Film Censors banned a French film "Les Enfants du Paradis" which the French Ambassador had sought to have exhibited in Canada.

3. In the 1947 annual report of the Alberta Government's Social Credit Board the abolition of political parties is urged. The Board criticizes the secret ballot and recommends its abolition in certain circumstances.

4. In its brief to the Special Joint Committee of the Senate and House of Commons on Human Rights and Fundamental Freedoms that sat in Ottawa during the last session of Parliament, the Canadian Daily Newspapers Association condemned the Quebec Padlock law as a threat to the freedom of the press. "In permitting," the brief states, "confiscation and destruction of newspapers, periodicals, pamphlets, circulars and documents, printed, published and distributed in contravention to the act, it established a precedent which contained a potential threat to the freedom of the press."

5. This year, the Prince Edward Island Legislative Assembly put through amendments to their Trade Union Act that require trade unions to be licensed and make it a punishable offence to act for and represent oneself to be a member of an unlicensed union. The right to give or revoke a license is vested in the sole discretion of the Provincial Secretary. No union is entitled to a license if it has members outside the province or if their decisions or deliberations are directed by any person outside their membership. In other words, it seeks to take away from the citizens of Prince Edward Island the right to organize lawful trade unions affiliated with such bodies as the Trade and Labour Congress of Canada or the Canadian Congress of Labour or with memberships outside the province.

* * *

Enough has been said perhaps to indicate that we cannot live on our laurels in the realm of civil liberties. Infringements of civil rights which should be rare occurrences are becoming increasingly common. Each of us has a responsibility to discharge in seeing that human rights and fundamental freedoms are observed in our community [illegible] because experience has shown that once you allow the [illegible] of others to be taken away it is only a matter of time before your own disappear.

[illegible]

There is much to be said for the view that it would be undesirable to undertake to define them before a firm public opinion has been formed as to their nature. It is not evident to your Committee that such an opinion has reached an advanced stage in Canada. There is need for more public discussion before the task of defining the rights and freedoms to be safeguarded is undertaken."

We have here in the clearest possible terms a challenge to the Canadian people — if they desire further safeguards to their civil liberties, they must make that fact known to their members of Parliament.

The challenge, it is suggested, can be met by individual Canadians and organizations as follows:

1. Giving their support to groups that advocate the enactment of a Bill of Rights as part of the Constitution of Canada.

2. Forming civil liberties associations to act as watch-dogs of civil rights in their community and supporting associations of this type already established.

3. Writing their members of Parliament and telling them what they would like to see them do about civil liberties and making their views known where it will do the most good, when actual cases of infringement of civil rights occur.

4. Promoting an effective program of public education to inform the people of the civil rights to which they are entitled and which they owe one another. As Prime Minister King observed in his farewell address to the National Liberal Convention, "the struggle to defend and extend freedom never ends."

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The Night I Met Mary

A Short Story with a Familiar Winnipeg Setting Creates a Remarkably Convincing Atmosphere

By I. O. N.

I STILL remember the night I met Mary. I had just arrived in the city from the prairies and [illegible] thinking that there was a contract dance. I quickly checked my luggage and hopped the No. 21 streetcar.

I remember too, that there was a heavy mist over the city and the city lights were fuzzy and indistinct. At the time the lights of the big city were subdued but all the sounds were there. The harsh city noises . . . the screech of cars, the blaring horns, the snapping of trolley lines. The sounds were there and I was out of tune.

I remember staring at a young couple who walked out from the YWCA. They were so obviously in love that they stuck out like a sore thumb. I grinned. They smiled back and gave a friendly "Hi!" I felt good.

I walked into the building and peeked into the auditorium. The lights were on. Frank and Tak saw me right away and rushed over.

They pounded my back, shook my hands.

"Why, you old farmer, I thought they flunked you out!"

As I hung my coat on the rack, Frank whispered:

"Hey, you should see the new chick . . . , Hubba! Hubba!"

"Just lead me to her, man, just lead me to her!"

The loving couple who had greeted me outside had gone to my head.

Then Sachi came over.

"Well, well, wolfie. Long time no see. Wanna use me as bait for this dance?"

"Natch, Satch," I said and took her in my arms. That's when I saw Mary.

She was quite a looker. Her hair was brushed back into a small bob and you could tell right away that her cheek bones were shaped just so. She wasn't short like most Niseiettes. She was tall and shapely and even the "new look" couldn't hide her well-proportioned limbs.

She was—well, she was just like one of those pretty queen candidates you saw in the Nisei-Vue magazine — and wished why on earth they had to be born in such a god-forsaken place like Chicago or Los Angeles.

I made up my mind. The next dance was with her.

"Come on, Satchel, introduce me to that girl dancing with Bruce."

"Okay, wolfie." Didn't take you long, did it?" Satch is such an awfully good sport.

* * *

I said "Hello, Mary."

She smiled and said "Hi!"

Maybe it was the way she raised her eyebrows slightly and made her whole face smile—or maybe it was the way she said "Hi!" as though it was meant just for me. Or maybe it was both.

I held her just so—not too close, in case she was a dud at dancing—not that it mattered. But it wasn't necessary.

I moved my arms in a little more firmly and she touched my cheek with her forehead. Her hair smelled nice and cool and it brushed against my lips every time we pivoted.

It's funny. The thought occurred to me right then that maybe this was "the girl."

Half-way through the music she murmured:

"You're not very talkative, are you?"

"Oh, I'm sorry, Mary. I was . . ."

"You needn't apologize. It's nice dancing with you. you're awfully good."

And she snuggled up close again.

* * *

I had eight more dances with her. Five of them were "saved" for me. By then I knew enough about her to tear up my little black book.

Twenty, first year Home Ec at the U, and a very good conversationalist.

She mentioned Woolcott, Saroyan, Lewis, Picasso, Kuniyoshi—all during that same evening.

* * *

It was a good thing she happened to be with our group. As usual the bunch went to the Mandalay for a snack. The eight of us had to wait for a table because 11.30 is the time of after-the-show rush.

Just then a couple got up to leave. I looked at Mary and she smiled yes.

We sat down and ordered sandwiches and coffee. Then I looked at her again. She looked at me and we both laughed.

"Say, you couldn't be from Van, Mary?" I asked, trying to find mere common ties.

"No, I'm from the Island . . ."

"Did you stay in the Park at all? I was . . ."

She cut me off excitedly. "For a week, and ohhh, it was terrible! It was really horrible the way we were treated—packed in like . . . well, just like wet, slimy sardines . . .

"It's a shame how much wrong discrimination can do. An awful shame, isn't it? It seems just because we look a little different, because our skins are a little darker, they find us an easy target for a lot of unnecessary abuse . . . discrimination—it just burns me up!"

* * *

We separated from the gang later on and went window shopping down Portage.

She wore a black coat, the kind with a hood attached, and the way she walked had class written all over. And I was her escort!

We crossed the street over to Eaton's where she claimed they had the best window display designs and I simply had to look at it. So I did. I would have walked off Osborne Bridge that night if she had asked me.

We were looking at the hat display when, suddenly she turned slyly and gazed at the couple walking past. She put on an exaggerated shiver and whispered:

"Ohhh, I would hate to be in that girl's shoes. I bet she feels terrible!"

Personally, I didn't see anything wrong with her shoes — in fact they were very nice as far as I could see. Nor was there anything wrong with her, a very attractive hakujin brunette.

But that was months ago. And I haven't seen Mary since.

Gee, I had fun though, that night I met Mary! And I'll bet they did too, the couple we saw in front of Eaton's—the nice-looking brunette, and her Negro escort.

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WILL IT BE A WITCH-HUNT

A Regular Writer for The New Canadian Discusses an Important Current Problem

By K. W.

THE TALL, gauntly-majestic figure spoke with moving sincerity. The expressive face, set in a halo of snowy-white hair, gave to him the authority of teacher and prophet. His bearing suggested the importance of his mission to further the cause of world peace. His message was of communism, a compound of economic doctrine and religious principle, a torch to light the highway to the better world.

This was the Rev. Hewlett Johnson, the famous "Red Dean," on his speaking tour of Canada.

One of the best-known champions of Soviet Russia and Russian communism, the Dean has won a wide audience because of his status as a high official of the Church of England. The night I went to hear him speak, his message was a familiar one.

In the Soviet Union, as he had seen it, he said, the Russians are establishing a new order of brotherhood and economic security, of common ownership by all the people of all the means of wealth. They are creating a state where discrimination because of creed and colour is unknown, where "man's inhumanity to man" is being eliminated, where extremes of ostentatious wealth and direst poverty are unknown. It is a new order closely akin to the greatest religious teachings of all ages. It is the principle of Christianity being put to practice. And the Soviet Union's great need and great desire is for peace to bring success to its new world building.

Thus the Red Dean's sincere belief. His advocacy of communism as such, and by implication the Russian brand of it, is phrased in terms of a direct and compelling appeal to fundamental Christian principle. It is perhaps, on those grounds, difficult to contradict.

But by odd chance a few days later there came to me a vastly different kind of message. A report on the Soviet Union from an even more direct source, the observations of a three-year stay spent on the inside of the "iron curtain," without benefit of guided tours and planned displays.

The report came in the form of a letter from a former Vancouver Nisei, a university graduate in English, who had been imprisoned by the Russians while working as a civilian newspaperman in Manchuria in 1945. For three years after the war he had been held in camp, with thousands of Japanese prisoners-of-war. But with a flair for languages, he learned to speak, read and write Russian and acted as an interpreter for his fellows while they labored on many construction projects. He writes a black indictment of the Russia he saw and knew.

"Russia," says his letter, "is one big prison camp. One half of the population is occupied in keeping watch over the other half. It is difficult to paint the whole panorama of conditions as they exist today, but it can be said that the main basis of the present Five-Year Plan depends for its execution upon the inexhaustible pool of forced labor which Russia's convicts supply.

"The whole machinery of productive activity in the Soviet Union is geared for the production of heavy industrial goods, of materials to be poured into the maw of Mars, the God of War. And we prisoners, political and war, were made to work under a diabolically cunning system, at the least expenditure with the maximum of efficiency' to keep this program moving.

'Gross inequalities are a multitude. Thus in Soviet Russia the 'Vlast'—or the powers that be, including, of course, the Kremlin autocrats and the Communist Party—live in the laps of luxury. It is specifically for them that all the great cultural achievements of which the U.S.S.R. can rightly boast are maintained. On the other hand, the worker, in whose name the 'Vlast' rules, lives in utter misery. In the majority of homes that I visited, there are no lights, no sinks, no running water, no plumbing, no modern conveniences.

"Without bread for the day, the laborer roundly curses, and with the curse, steals some wood—state property — well aware that if caught it means at least five years, and goes off to sell it in the black market bazaars, ubiquitous institutions of the Soviet Union. Throughout this misery, the Russian lives stoically, with a heroism that is almost astounding."

Thus these versions of Russian communism at home, and of the Soviet Union's hopes for world peace.

* * *

Now this, perhaps, is an unhappy issue to raise in the Christmas columns of The New Canadian. It would be nice to shut our minds upon the newspaper headlines, and go back to the loved story of the birth of the Prince of Peace. But can we do this with any sort of comfort, if we want to feel that Christmas has some significance, other than as a vast commercial hoax of sweetness, light, advertising and high prices? Perhaps our anxiety to keep the real spirit of Christmas a continuing force in the world is a sure symptom of our basic awareness of its full meaning. Few of us can be so adept at self-deception as to be unconscious of the tragic absence of peace and goodwill abroad in the world today. Perhaps we do not need any reminders of this. But perhaps, too, a brief attempt at defining the issue we face will not be amiss.

There is a further thought behind these reflections. It seems to me that this particular problem is a rather excellent test by which Nisei Canadians might take stock of their progress over the past ten years.

There is a very complacent feeling in many quarters that we have reached a real measure of achievement, and so far as our [illegible] lives are concerned, 'all's right with the world.' On the balance I think it true that the Nisei have gone a long way, especially in economic status, since The New Canadian first began publication just a decade ago. I think it very true, too, that our enforced eastward migration is in large measure responsible for this. Certainly it has opened up vocational opportunities to us in such number and variety that today we accept as commonplace what would have been newsworthy and talkworthy in the old days on the British Columbia coast.

But we must also admit that in our society today, improved economic status is at best a fragile accomplishment. A period of depression might quickly wipe out many of our gains. What seems to me to be so much more important is the degree of progress we may have won as maturing individuals. What progress have we made in our capacity for individual responsibility and judgment? How far has the extension of our physical world been accompanied by a widening of mental horizons? What progress have we made in developing an improving system of private and social values?

These would seem to be fair questions, if only to test our complacency. And I am inclined to feel that the answers on the whole may well be encouraging. The evacuation experience and all that has occurred since has been an intensely personal affair for each one of us. To escape the impact of some of its lessons would have been hard.

It has indicated to us, for instance, just how important a scale of moral values actually is. In innumerable ways it suggested to us the fruitful results of close, co-operative effort. Resettlement has imposed upon countless Nisei the necessity for mature decisions and the acceptance of very obvious private and social responsibilities. It broadened our knowledge of our country—perhaps no [illegible]

(Continued on Page 11)

MERRY CHRISTMAS

Edward T. Ouchi

REPRESENTATIVE
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SLOCAN SOYA COMPANY

Manufacturers of
Soya Bean Products and Oriental Foods
SLOCAN CITY, B.C.

WILL IT BE A WITCH-HUNT?

(Continued from Page 10)

... Canadians is better-travelled in Canada. And if, as I firmly believe, most of us endured and survived a series of corrosive reverses without permanent psychological scars, it does suggest no lack of patient fortitude and no mean development of powers of reason and tolerance.

I should like to suggest that it is in the light of these qualities of understanding and judgment, and the knowledge born of close personal experience, that we can best approach the broader, urgent issues of the day.

* * *

It would be foolish to attempt here any sort of appraisal of the international impasse and our chances for peace. The forces operating on this level are global in scale. With all the goodwill their hearts could possibly hold, our twelve million Canadians could scarcely channel these forces toward an enduring "peace on earth" without a positive response from the two great power blocs of today. Clearly, though neither the people of the United States nor of the Soviet Union desire war, the distrust of each for the other is the crucial key to the history of our time. Whether that distrust can be overcome, or whether it is so deeply rooted in conflicting ideologies as to create an unbridgeable chasm, no one really knows.

But if we do move still closer to a new war, whether cold or shooting, there is the problem of the home front with special interest to Nisei Canadians. For here the conflict is clearly centred over the self-same democratic values which have loomed so large in the past ten years of Nisei experience. Once again it is the question of whether, in the heat of unreasoning passion fed on ignorance and intolerance, basic rights and freedoms shall be trampled upon, whether great and needless injustice be visited upon large groups of innocent citizens.

There is already in evidence a tide of anti-communism which comes perilously close to witch-hunting — too ominously reminiscent of the "hate-the-Japs" campaign so recently behind us. From Vancouver to Halifax, from B.C. Bar Association to the Seafarers' International Union, from Mr. Hall to Mr. Drew, the great Red hunt is on.

Subversive agents infiltrating by peaceful penetration, sly, deceitful, cunning, financed and directed by a foreign power! As the cold war goes on in Europe and in Asia, feeling will continue to rise and the cry to swell—with the daily press (with rare exceptions) giving back the faithful echo.

But how familiar the ring of the words! From 1938 until only yesterday, every Nisei from the West Coast was on the receiving end of an identical campaign. We woke to hear the charges in the morning and went to bed with them at night. And, to be sure, no one was more prompt or vociferous to join in the tom-tomming than the communists themselves.

I do not mean to suggest a defence of communism in any way. Nor of communists engaged in any act duly adjudged as against the law of the land or of active threat to our national security. I think they are basically wrong in their approach to the problem of human progress. For, if a slight digression is permitted, although I do agree that our economic society is in urgent need of drastic overhaul, I cannot feel that the communist method — the seizure of political power by revolutionary means succeeded by an authoritarian "dictatorship of the proletariat"— is either necessary or progressive in the long run. On the contrary, I do feel that the "liberal who believes in the slow advancement of man through the exercise of individual judgment and in the political institutions that make this exercise possible" (to quote from a distinguished Canadian professor) can devise adequate and practical methods to overhaul our economic structure in the interests of human welfare within the democratic framework.

But the danger of the great Red hunt is obvious. Every period of history has pushed its witch hunts to the limits and today's promises to be no exception. The U.S. Congressional investigations and its purge of the civil service are painfully familiar. Quebec's padlock law, the cancellation of citizenship of striking union workers and their extreme prison sentences, the fascist political demagoguery are all indications of it at home. And apart from the type of injustice visited upon individuals, or even upon groups of individuals, every attack upon the institutions and tenets of political democracy weakens the possibilities for constructive, democratic progress.

No doubt precautions are necessary in the interests of national security. Long before Pearl Harbor the Nisei were the first to agree to that. Thus our voluntary co-operation in special registration in 1941. But we need to view with critical judgment every onslaught upon our democratic framework, whether deliberately designed for reactionary ends, or as incidental to an anti-communist measure. It is hard enough to combat the former. Recalling our own experience, the latter is still more difficult, wrapped up and clothed as it is in the patterns of emotion, intolerance and prejudice.

Perhaps as Nisei Canadians we were fortunate enough to develop a faculty for reasoning and powers of judgment in enduring a campaign that called a man a "Jap" and thus condemned him. If so we can put these faculties to good use in resisting any campaign designed to call a man a "Red" and automatically condemn him.

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SETSUKO AURA HARUYE [illegible]

Christmas in Tokyo - - - 1937

The Memory of a Well-spent Holiday Abroad Is Nevertheless Clouded with Loneliness

By R. Y. O.

NOW THAT White Christmas [illegible] around in Tokyo were [illegible] played on the [illegible] recent arrivals to Japan. Some had begun [illegible] to feel the [illegible] to study and others had [illegible] merely taken the trip both for a [illegible] as well as to seek what-[illegible] Japan held for [illegible]. A few were "old timers" [illegible] five years or more [illegible] [illegible] Japanese [illegible] [illegible] Japan. The other girl [illegible] Nisei from Seattle [illegible] also stopped in Japan [illegible] at the same time. She had crossed the Pacific just for a vacation and was returning to the U.S.A. after a few months' visit in Japan.

The three of us who escorted these charming girls, were from the same small city in British Columbia. We had all gone through public school and high school together and were the closest of friends. Bill had gone to Japan [illegible] graduating from high school and had been studying the Japanese language for about five years. Tom and I had remained in Canada and went to Japan in the fall of 1937 for a combined pleasure and opportunity-seeking trip. It was really a grand reunion that we had with Bill, and this Christmas party was one of the many happy occasions we spent together.

This is how we spent that Christmas day in Tokyo. In the afternoon we went to the Hibiya Gekijo (theatre) to see Deanna Durbin and Leopold Stokowski in "A Hundred Men and a Girl". After thoroughly enjoying the movie we came out of the theatre with the hundreds of other people who had gone in about the same time. Amongst this crowd was someone who was to add the only note of disappointment to an otherwise perfect day.

Just prior to going to the theatre we took some pictures in beautiful Hibiya Park. For some unknown reason I was carrying Tom's camera in my pocket as we went into the Hibiya Theatre. After the show, I went to put on my coat outside the theatre and guess what? No camera! I rushed back into the theatre to see if I had left it on the seat. Accompanied by the usher I went back to the row in which my seat was located. After stepping on the toes of half a dozen people and apologizing to as many more, I finally reached my seat only to find a big, fat grouchy-looking character seated there completely absorbed in the picture. In my pidgin-Japanese I tried to explain to him that I had lost a camera. A hurried search despite the violent protests from the annoyed occupant revealing nothing, I beat a hasty and embarrassing retreat.

The others were waiting for me outside the theatre. As we walked the several blocks up to the Ginza and along to the Olympic Grill, we discussed the disappearance of the camera and came to the conclusion that I had been the victim of a pickpocket. Unfortunate as it was, it did not dampen our Christmas spirit too much.

Our Christmas dinner at the Olympic was equal or superior to any that the best restaurants in Toronto are capable of serving. We had everything from hors d'oeuvres and bouillon to roast turkey with cranberry sauce and plum pudding. On top of all this a whole broiled lobster was thrown in for good measure. What a dinner! There were enough left-overs for another banquet by the time we got to our coffee and cigarettes. And what service! A waiter hovered over each one of us throughout the whole dinner filling our glasses each time we took a sip. Then came the surprise of the evening—our check. For that feast fit for a king we were only charged 2 yen 50 sen per person which was equivalent to about 65 cents Canadian at that time.

After the sumptuous dinner, we went for a stroll down the Ginza until it was time to go dancing at the Shimbashi Dance Hall. Thus, with an evening of enjoyable dancing ended a perfect Christmas Day.

And yet paradoxical as it may seem, the Christmas of 1937 was one of the loneliest I have ever experienced. The wonderful thing about Christmas in Canada is that everyone seems to [illegible] of it in an unexplainable way. The gaily decorated store windows, the hustle and bustle of last minute shoppers, the wonderful spirit of goodwill, and the beautiful Christmas music—all these go to make a truly symbolic Christmas. These were the things which were so sadly lacking in that Christmas of 1937.

In all the months that I spent in Japan I was never so homesick for Canada as I was during the month of December. True, the Nisei celebrated the occasion with parties among their own group but somehow when the general populace wasn't in the same spirit of goodwill toward all men, it just didn't feel like Christmas. There were no Christmas trees in the homes nor children playing with their Christmas gifts under the tree, no Santa Claus nor Christmas [illegible].

There's no place like Canada, our home and native land, when it comes to Christmas. It's a good thing Irving Berlin hadn't written White Christmas at that time or I would have been even more homesick.

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Jon Onodera

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And a Happy New Year

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On behalf of our B.C. Representative

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Compliments of the Season

BRITISH COLUMBIA Japanese Canadian Citizens Ass'n

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Greetings of the Season
TO MY FRIENDS
ACROSS CANADA AND IN JAPAN

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Taro Gets a Wife

A STORY By M. H.

EVER SINCE Taro was old enough to dodge street cars on Powell Street, his mother had pounded into his egg-shaped head such words of wisdom as "work hard," "save every penny," "don't smoke," "don't drink," "don't go around with girls," "go to church every Sunday."

Taro was a "good" boy to his mother, well-behaved, obedient and thrifty. But to some others he was a mollycoddled mama's boy, a tightwad, a jerk.

It was no surprise to those who knew him when the first thing Taro did after coming to the big city was to head for the nearest church. A kindly minister gave him reference, and he was soon punching the time clock at seven each morning in a glove factory and was being paid $18 a week.

He lived frugally, cooking his meals in the hall way on a gas plate which he shared with four other people.

He worked hard and began to save money, while the other factory hands thought him a sucker.

In a couple of years, however, Taro was promoted to assistant shipping clerk with a few dollars increase in pay.

One day as Taro sat on a box in the stock room eating the cheese sandwiches he had made himself, he happened to glance out the window and noticed a cute blonde looking at him from the window of the adjoining building.

Taro was startled and embarrassed. To prevent further such encounters, he piled some boxes in front of the window. Then he discovered that he could look out between the boxes and see the girl without being seen himself. Although troubled by a guilty feeling, he nevertheless enjoyed the peeking and it became a regular pastime.

As he looked at the blonde in the next building day after day, he began to notice more things about her. She was fond of sporty blouses and skirts. She had a cute feminine hairdo. She wore a bright-colored lipstick.

Then Taro began to notice other girls too as he rode on the street car each day to and from work. He began to daydream, and he imagined himself dating the blonde in the next building, and even making love to her.

He began to neglect going to church where, he told himself, only old maids went anyway. Instead, he began to go to movies more often and saw handsome men make passionate love to beautiful screen heroines. Taro watched carefully in an effort to pick up the technique of making love.

For a while Taro was content to just daydream as he loaded and unloaded stock, made out shipping tags, etc., but he gradually became more and more restless.

As he emerged from the movies and saw real life couples strolling arm in arm, he felt terribly depressed.

At nights he found it more difficult to go to sleep, and he lay awake making plans on how he would get to know the blonde. And although his plans were ingeniously thought out, they never reached the point of actual execution.

One day, quite unexpectedly, Taro got a letter from his mother which told him to come home to Slocan. The letter suggested that there was a wonderful girl there and it was time Taro had settled down. Taro boarded the first train West, and he was soon married to the girl.

Today Taro has three kids and has been promoted to full-fledged shipping clerk at $35 per week.

Season's Greetings from

HAMILTON
Y. B. S.

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of Christ the King

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Wish you a Christmastide full of joy
and every blessing in the New Year

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Best Wishes from

KAPUSKASING
Japanese Canadian Citizens Ass'n.
キャプスケーシング日系市民協會

CROW CREEK, ONTARIO

Season's Greetings

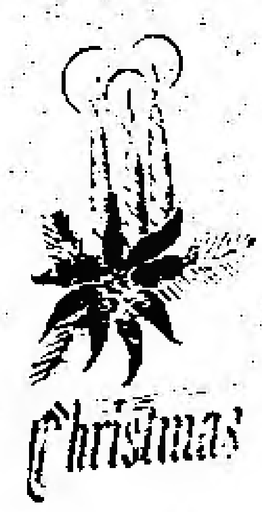
FROM

The Lakehead Nisei Club

FORT WILLIAM, ONT.

Greetings of the Season

THE ONTARIO DISTRICT COUNCIL



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A Merry Christmas

and A Happy New Year

Kamloops Nisei Athletic Club

KAMLOOPS, B.C.

Wishing you a merrier Christmas

and a happier New Year than ever before

Y-Pegs Club

Y.W.C.A., WINNIPEG, MANITOBA

Season's Greetings

from

J. C. C. Y.

Tennis and Badminton Clubs

Wishing Everyone

A Merry Christmas

And a Happy New Year

Hamilton Nisei Bowling League

(SPONSORED BY HAMILTON NISEI REC SOCIETY)

HYNO CLUB extends . . .

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To our many supporters—

Merry Christmas and a Happy New Year

Toronto Western Softball Club

Greetings from . . . . **CLUB T.N.T.**

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[illegible] — BOB MARUBAYASHI
[illegible] — TED NAKAMURA
[illegible] — KEN KOYAMA
[illegible] — [illegible] YATABE

TORONTO, ONTARIO

HOLIDAY GREETINGS

Toronto Nisei Hockey League

NISEI SPORTS SCENE IN 19[illegible]

By J. T. O.

A look over the Nisei sports achievements of the past year leaves little doubt that 1948 was a very successful year.

From B.C. to Quebec the Nisei are participating in every field of sports in greater numbers than ever.

* * *

Individually, the greatest single achievement was undoubtedly Hiroshi "Rosie" Okuda's perfect "450" five-pin game bowled on March 7, at the McGill Bowling Academy in Montreal. It was the first perfect game ever bowled by a Canadian Nisei.

* * *

Collectively, the entry of the Western baseball team in the West Toronto Senior League must be given top spot. The Western, made up of veterans and youngsters, found it tough in their first year in one of the two top senior ball loops in the city, but their performance was creditable.

Most of the youngsters lacked experience, but under the expert guidance of Harry Miyasaki, Reg Yasui, Mike Maruno, Koei Mitsui and others, they improved greatly as the season progressed.

* * *

Harry Miyasaki was the mastermind behind the great Asahi teams of the past. Reg Yasui was rated just about the best catcher in Vancouver baseball circles, Caucasians included.

To Koei Mitsui, who had the most to do with the formation of the Westerns, might be given the "sportsman of the year" award without too much argument.

* * *

Far West in B.C., the Kamloops Nisei Athletic Club, under Joe Oikawa, Slim Shoyama and company has been going great guns with a varied sports program which accomodates practically every sports lover.

A little lower in the Okanagan valley, the Nisei have been active at Kelowna and Vernon, not to mention Greenwood.

* * *

In the heart of the Rockies, Nisei sparked the Coleman Cubs to the Crowsnest baseball championship for the second straight year and into the provincial playoffs. George Yoshinaka, Stumpo and Yoho Kimoto, Roy Hayashi and Jim Kitaguchi were the stars.

* * *

At the crossroads of the country, Winnipeg, the Nisei have been indulging in their share of sports. Led by sharp-shooter Hank Sugiyama, the 51ers won the Winnipeg casaba crown.

* * *

Sports activities at the Lakehead has been kept humming by the Lakehead Nisei Club with the sports-[illegible] Mitsunaga family playing an important part. The Chicken Coops [illegible] the Ft. William Nisei Baseball League championship.

* * *

Over in Hamilton, the Rec sponsored all-Nisei entry in the Hamilton Intermediate Baseball league romped off with the championship, but didn't fare too well in the provincial playdowns. Incidentally, Bob Shimoda who is the man who keeps the gears meshed for the Hamilton Rec Society with its wide spread activities, deserves a few bows.

* * *

Far East in Montreal, Ty Suga, another ex-Asahi star, did a terrifically good job with the all-Nisei entry in the local ball loop, which made the city finals.

* * *

In the popular sport of badminton, Johnny Tanaka and Frank Matsui, a couple of veterans, won the men's double championship at the Nisei Open tournament held in Toronto, to claim the distinction of being the top Nisei team in the country.

Tom Nobuoka defeated Johnny Tanaka for the title in the Tennis tourney held in Toronto. Fred Sasaki is still the top Nisei tennis player and represented Toronto's Kew Beach Tennis club in a local league.

In soccer, Johnny Miura played for the Massey Harris team which reached the finals in the Toronto and District League.

* * *

Nisei basketball [illegible] can be found all over the country. In Toronto, the "Thin Men" seems to be the team to beat. The [illegible] Nisei entry in the [illegible] church league made a good showing. Playing for the Varsity [illegible] was star Nisei player [illegible] Shimizu, who graduated this year.

* * *

Bowling is another game the Nisei are playing in droves. There isn't a single centre where there are more than two dozen Nisei, that doesn't have some sort of bowling league. And the scores have been getting better all the time, especially with the girls.

* * *

The Nisei advent [illegible] Canada's national [illegible] athletic by-product [illegible] uation. They should [illegible] puck-chasing. That [illegible] athletically that [illegible] held their practice at 2 [illegible] o'clock in the A.M. [illegible] evidence of the [illegible] Nisei athletes, and [illegible] that bigger and [illegible] can be expected [illegible]

* * *

The Nisei [illegible] was predominant [illegible] evacuation days [illegible] vaded by the [illegible] but more [illegible] Nisei.

The [illegible] tennis, bowling [illegible]

(Continued on [illegible])

Lakehead Baseball Teams

Johnny Umakoshi

CHICKEN-COOP INN.—1948 Champions of the Lakehead Nisei Baseball League. Front row (left to right)—Bob Koizumi, Jimmy Nagasaka, Sam Mitsunaga, Tom Kanna, Ken Kuwabara. Back row—Lefty Nishimura, Frank Hoshizaki, Isa Sunohara (captain), Sue Mitsunaga (sponsor), Mas Kumabe, Ken Iwasa.

SHIOZAKI JEWELLERS: Front row (left to right)—Wahoo Iwamoto, Suzie Kitagawa, Dick Mitsunaga, Johnny Umakoshi. Back row—Eddy Mochizuki, Mr. Taira, M. Shiozaki (sponsor), Yuke Tabebe (captain), Tommy Kawabata. Missing—Kaz Iwasa and Lefty Iwasa.

MERRY CHRISTMAS

HAPPY NEW YEAR

WESTERN BASEBALL CLUB

OF

WEST TORONTO SENIOR BASEBALL LEAGUE

TORONTO - ONTARIO

Nisei Sports Scene — 1948

(Continued from Page 14)
... sports in such numbers ... in certain fields, such as badminton and tennis, they outnumber the boys.

Back in B.C., the only sport in which Niseiettes participated in any numbers was badminton. Against the more rangy hakujin girls they were handicapped and didn't fare too well, except for ... from West Vancouver, ... Fujinagata, who created considerable chagrin by defeating leading Nisei male players.

The Nisei entry in the Toronto Church league is handicapped by the fact that their girl players are not able to cope with their taller and harder-hitting opponents. As soon as a few Niseiettes come along who can meet their opponents on even terms, the winning of church league titles should be a cake-walk for the Nisei entry.

Bowling is a sport that the Niseiettes have invaded in large numbers and doing surprisingly well at. Winnipeg's Mary Inouye rolled a 320 high single, which is just 1 point shy of the men's high single for her league. Toyoko Izumi of Hamilton bowled a 286. One girl in a Toronto league was bowling a healthy over-200 average. Those are scores most boys wish for.

There are other highlights and other results of Nisei sports activities from every nook and cranny of the country. The Nisei are exceptionally devout sports participants and spectators and The New Canadian has been pleased to bring you news of Nisei sports activities from across the country.

Jack Hemmy

Western Baseball Team

Front row (left to right)—Ray Kutsukake, Soc Ohashi, Ken Ohara, Idy Idenouye, Frank Sumi, Tom Tsukamoto, Buzz Ogaki, Mike Maruno, Koei Kamino, Fred Tanaka, Aki Koyanagi, Harry Yee Mitsui, Nobby Tanaka, Baron Wakabayashi, (trainer). Missing—Joe Koyanagi, Reg Yasui Harry Maeda, Herb Miyasaki. Back row—Bob (Manager).

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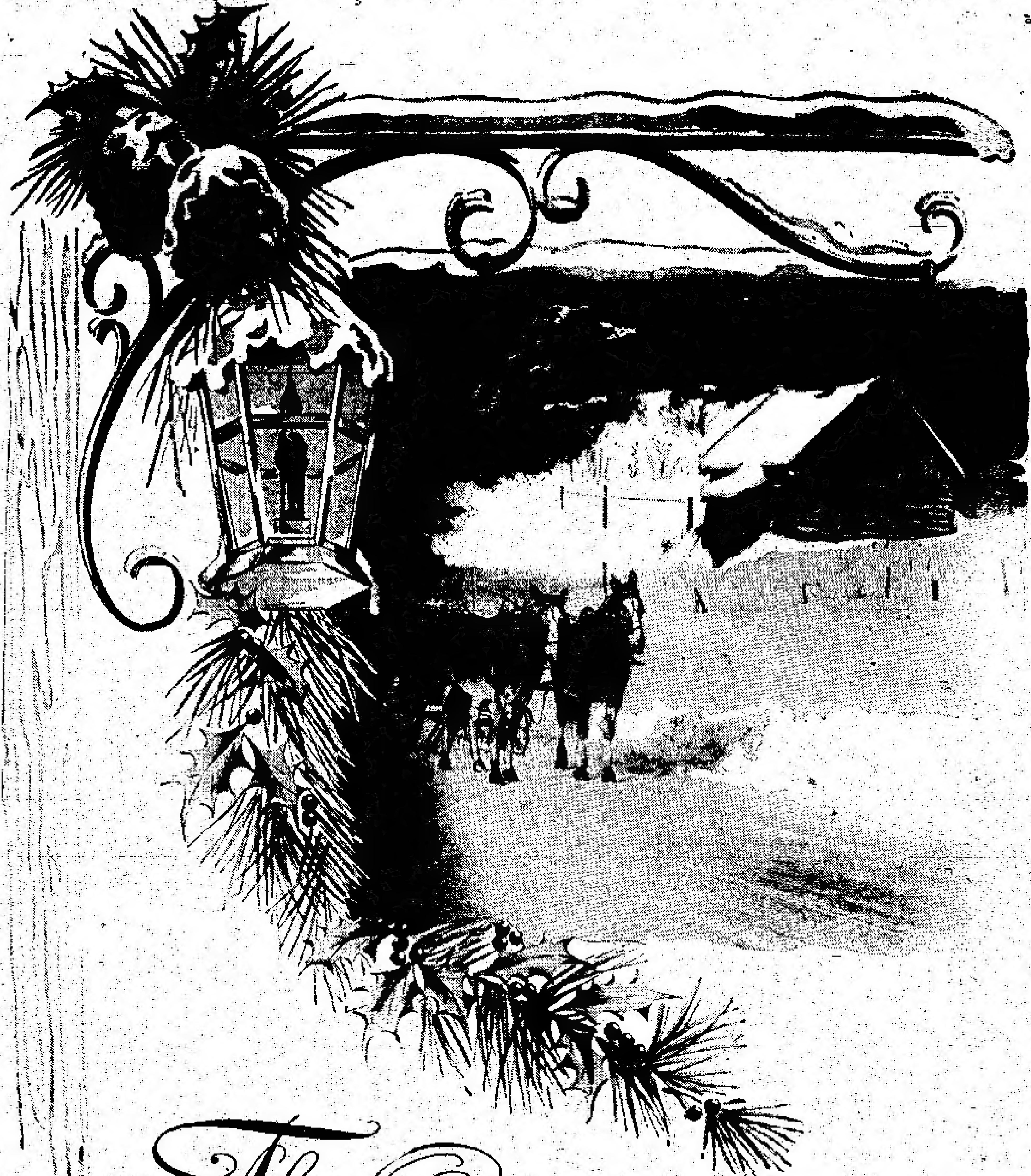

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ニューカナデアン
クリスマス新年特別號
トロント市ヤング街二四九八　電話 エムオー 七六七九

この道を進みたい

梅月高市

（これはニューカナデアン日本文の編輯者として個人の在り方を記した年末感想の一つである）

ニューカナデアンは日系カナダ人のための、獨立不偏の機關紙たることを目標として立つている。新聞である以上、いきおい指導的な役割を負わされるのは當然ではあるが、私はそれをよいことにして、在加の日系人を意のまゝに引きずつて行こうなどというオコガマシイ考えは持つていない。けれども、日系カナダ人の意見、時に良い意見と、いわゆる良の社論を綜合、あんばいして、一つの指標を立て、日系カナダ人の道しるべともなつて、その世論を高きへ導き、正しき方向にむかわせ、日系カナダ人全体の精神的物質的双方面の生活向上のために努力することは、常に考えていることである。

このためには、時には一部識者の反對意見を押し切つてでも、善しと信じ正しと考えることの為には、敢て邁進することに、たじろぎはしないつもりである。

總移動以来の、日系カナダ人が受けた苦痛と不公正なる取扱いに対しては、戦時中と言へども、新聞として私たちに許されていた自由を最大限度に利用して、政府當局を非難し、パブリックに呼びかけて之れを是正させ、カナダのデモクラシーの高揚をはかると共に日系カナダ人の利益を守ることに力を入れてきた。だが、その反面において、權利を要求するものは、それに伴つて要求する權利以上に責任を果し義務をつくさねばならないという、デモクラシー運用の原則に立つて、日系人側の反省を促すことを決して怠らなかつたのである。

カナダ軍志願問題に關して「參政權も與えられないものが、何んで兵隊になることがあるか？」という考えの者に對しては、先づ國民としての義務を果すものであることを實證し、同時に權利を要求すべきである—ということを力說した。

ものごとは總て善意に解し、如何なる逆境に立たされても悲觀せず、樂觀と勇氣を以て最善をつくして行くならば、必ず道は開けるであろう—と言えば、いささかお說法めいて、私自身の考えを持ち出しすぎる傾きになるけれども、カナダ政府の日系人に對する散在再定住政策に關しても、私はこの立場から、政府に協力することによつて自からを利し、將來を開く道を講ずべきであることを人々にすすめたのであつた。

×

いまでも、ニューカナデアンのことを「民衆」と言い、「民衆の梅月」と呼んでくれるものがあり、なつかしさを覚える。私は一九四二年春の總移動騒ぎ以來ニューカナデアンに入つて今日に及んでいるのであるから、私個人の氣持から言うと、ニューカナデアンは「民衆」の續きであるわけだが、兩者には何も關係はない。

「民衆」は勞働組合の機關紙であつたので、その爲の特殊な主張と使命があつたのではあるけれども、やはり一般的には、その志ざすところは日けいカナダ人—特に働く人々の利益の擁護と啓發向上とであつたし、殊に第二世の將來に關しては特別に力を入れていたのであるので（組合がシニア・ジュニアーという青少年部を組織し「民衆」にそのための英文らんを設けたりなどもした）今日のニューカナデアンと相通ずるところが多分にあつたと言へる。從つて「民衆」からニューカナデアンに移つた私としては極めて自然な、無理のない道行きをすることが出來たのだと思つている。

平等なる權利を持ち義務をつくしてカナダ人と對等なる立場に立ち、彼等に伍し彼等と協力して、カナダ全体の國家社會の進展向上に寄與する運動—それはまた日けい市協の目ざすところでもある—は日本人勞働組合が其の目標とし、展開して來たところであり「民衆」が絶えず主張して來たところであつたのだが、それはまだ/\完成された域にまで到達して居るとは言えない。今後も、私たちはこれを呼びつづけるであろう。

今でこそ、日けいカナダ人の參政權問題もビーシー州を除くのほかは先づ解決し、殘されているビーシー州の分も、解決の見通しはついて來たのだが、勞働組合では遠く一九三一年の勞働會議大會に、參政權や老年恩給や歸化の自由等の問題を提出して其の賛同を得、運動を續けたものであつた。それらが、參政權問題や企業と生活權の獲得という實際生活の問題であつたことは言うまでもない。

×

私がニューカナデアンに入つた初めの頃、通信や寄稿の多くが「民衆」けいの友人たちから寄せられたのは當然だつたと言えるであろう。—しかし私は決してそれらのためにはたよらなかつた。つとめて廣くから情報をあつめ、一般的なることを常に心がけた。讀者友だちの中にも意見の一致に… 戰爭に對するそれの相違から離れて行つたものもあつた。多くの新らしい友人を得たことは、今ではすべての親友たちとも心をつないでいることと共に、大きな喜びである。

私は政治的にはシーシーエフの創立以來のメンバーであり、それ以前から其の母體であつた政黨のメンバーであつたことを、ひそかな誇りに思つている。宗教的にはキリスト教に屬している。けれども、新聞編輯の上から、そのために一方に偏したり、エコヒイキに陷るようなことのないようにはしている。

×

言論と報道機關としてのニューカナデアンの信條は、公正、真實である。—讀者にはあくまで親切で、記事は簡明、平易であるべきことを心がけている。讀者の意見を容れ、その意見に耳を傾けることに、やぶさかなるものではない。

…道は、讀者にそれぞれの專門や好みから、協力援助していただくほかない。…高踏的な文章や文字を並べ…ニューカナデアンの一般はこの程度…性を更にひろげると共に深味…をもたせることが出來るであろう…讀者と共に勉強して向上することを常に念頭においている。平俗なるコンマーシャリズムに陷らず…

私は文學がすきであつたが、バイブルは毎日讀まなくとも、小說や戯曲や詩や文藝家の隨筆類は、毎日少しづつでも讀んでいる。しかしこれは、ほんの自分のなぐさみなのである。今度森研三君に入つてもらつたので、文藝らんというほどのものは、主に同君に經營して貰いたいと思つている。

×

ニューカナデアンはこれまでも、日けいカナダ人一般として是非知つておかねばならぬ多くの情報をかかげて來た。市民登錄や老年恩給申請手續き等をかゝげ、それらを得るやうにすゝめてきた。各地に散在している日けい人の住所さがしから、遠く日本への手紙の配送、そしてたくさんの色々の手續きの援助と、これらの奉仕は今後とも續けて行きたいと思う。勞働組合の幹事で「民衆」に働いてきた私は、事實のままに報道し、…事實はあくまで事實として書く。地味でこそあるが、これが讀者にとつて何等かの參考になることと感じている。

記者は萬事に通じ、百般に通していなければならないようにと願つて筆をとるのである。ただ、限りある紙面に、何記事を盛る場合、その取捨選擇にあたつて、記者の苦心があるのだと思う。「何んでも知つていて結局何も知らぬ」というような淺いものになりがちである。それを救うのは、…技術上の手加減が多少加はるのは止むなきことである。

自家宣傳ではないが、…年を迎えたので、…新しい年においても、變らぬ態度でこの道を進みたい。愛讀者諸氏の御支援を感謝し、一だんの御べんたつをおねがいしたい。

―社　説―

希望と責任

クリスマスと新年は、私たちに子供心にかえることを教える。クリスマスに愛を感じ、新年に希望をいだいし、この一つの節日を心から讃美し得ないものはあるまい。それの出來ないものは、成長のとまつた心のコチコチした人であるとも言えよう。

世界はいまだ戦乱の續きの如くであるが、それも恒久平和えの生みの苦しみの現れとも言える。人類同志の、よりよき理解と協力は、この苦…を通しても文筆に携わる廣い…られている事を見逃せない。

一九四八年中に在加日けい人の間で顕著に見られたことは、沿岸時代の諸團體の整理が着々と進み、…人々がカナダ市民籍を受けたことである。これは人々の、新しき環境に落ちつく決心と努力の現れと見ることが出來る。過去の氣持を清算し、或はハッキリしていなかつた態度を明瞭にしてきた…

整理未濟の諸團体が、いさぎよくこれを行い、カナダを生活の地と定めた者でまだ正式な市民となつていない者が、其の手續きをなすことを、新しき年の第一のプログラムとなし、カナダ市民と…いなるものが、その當然の權利に伴う義務と責任を、一層自覚して行動することを希望してやまない。

デモクラシーの運用は、個人がその責任を自覚して行動する事によつてのみ可能である。法律に従うだけでは、デモクラシー國家に於ける良き市民とは言えない。よりよき社會國家世界をつくる希望を實現するために、積極的に働く心がけを持とう。私たち一人一人の決心と努力の効果的なる集積は、やがてクリスマスの精神を生かし、新年の希望を實現し得るものであらう。

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將來の生きる道を考へて

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週五十ドルの収入では

今日われわれは一週五十弗の收入では四人の家族を樂に養つて行くことはできない。少くともこゝモントリオルではそれは深刻なる事實である。獨身の場合にしたところで、單に生活すると云ふ點のみではさまで脅威を感じないにしても、彼等が普通人並のおしやれをし、週に一度の觀劇を樂しみ月一回のダンスパーテーに顔を出すとなつて彼等の財布はいつも空つぽになつてしまふ。しかも週五十弗の收入は普通一般の勞働では望めないところから自然われわれの生活は所謂手から口への生活に過ぎず將來に備へての貯金とか精神的乃至物質的に教養を攝取して以てわれわれの生活をより豊富にし生活を樂しむといふことは困難になりつゝある。

現在の天井しらずの物價高騰に對してわれわれの給料は幾分の値上りは到底その生活の困難を補ふことはできないのみならず、普通給料の値上げは物價が騰貴してから一年ぐらゐ經つて漸く行はれるに過ぎず。而もこれが物價騰貴に準じた程度にまで値上げされる事はめつたにないのである。

全國一物價の高いことで有名にモントリオルでわれわれな開きがあり、かて、家族總

日系人が普通、生活水準を今勤日で働くところから現在の同保持し得てゐれは、まご高價にかくわる割合に生活してわれわれ日系人の特殊なが定定してゐると云へるのだ家族主義が要因をなしてゐるのうが、これまで婚期にはいご見ることができる。

つた青年男女を持つことだか太平洋沿岸で暮した時代さる永續性は望まれぬ。それにし逆つて、こゝでは老若男女就月六、七十弗の職は容易であるところから、誰でも手いないものは働くことは一般に行はれて居り、この家族總動員が現在インフレーションと物價高とから漸くわれわれの生活を救つてゐる状態である。

今日獨身の青年が彼が漸く物がなに足るルームを求むるならば週十弗は要求されるだらうし、彼がレストラントで食事を取るならば七十仙乃至八十仙支拂つて、彼がそこのドアを押して外に出るや否やまた空腹を感じるといふ珍現象を經驗することになる。

彼は彼の友人と同じやうに、ちよつと新しい靴を欲しいと思ふすると彼等二人の持ち金を合せて今週先づどちらかの方を買ひ次週に又同じ方法で別のを買ふといふ新しい苦肉な策を立てねばならない程それはと手一ぱいの生活を餘儀なくされる。決して給料は低いのではない。物價は餘りに高過ぎるのである。

家族主義のもとでは消費經濟の上で獨身者との間に大きなトク、シカゴにつぐ世界のルことは見のがせないが。

五千弗も費消したことになるのである。

では住宅を買つたらどうかと云ふにこれもそう簡單には行かないのである。今頃新築される二階建を階上階下に各四室乃至五室を持つフラットは大抵一万弗から一万二千弗もするのである。これを十五年乃至二十年掛けで支拂ふにしても一時金三千弗又は三千五百弗は普通の相場となつてゐる。勢ひ私の樣に不便利だが郊外の安いバンガローを求めるといふことになるのだが、それもそう思つた樣に容易に見つかり難いから現在の高いレントを不本意ながら甘んじてゐる状態である。

牛肉が一斤六十仙も支拂はされては一寸悲鳴ものである。新築家屋の激増は四五年來の住宅難を幾分解消したものの低收入者のための住宅は依然として拂底してゐるのである。でモントリオルに四五年住めばレントと家具で優に四

沿岸に里心を感じぬ理由

上述の如き色々の困難はあるにも拘らず、彼等がながい間住みなじんだ太平洋岸にさへまで里心を感じることはなく、寧ろこのゴミ〜した古い都會に安住感を覺えつゝあることは、いつたいどういふことは何に基因してゐるのであらう。その答案は直ちに與へられる。こゝでは一切差別待遇も人種の間の偏見もないからである。實際われわれはこゝで職場に於て街頭に於て又は公會の席に於ても自分の住む隣近所に於ても友情を以て迎へられこそすれ、いさゝかの排他心とか種族の指摘を感じたことはない。

ラホとも云ふべきところであらうにも因らうが最大多數の住民である佛系人の持つて生れた國際性が大いにあづかつてゐるのではなからうか。實際こゝほど黒人が平等に扱はれてゐるところは恐らくあるまい。アメリカに於て又はつい近所のトロントに於てさへ如何に彼等が迫害され如何に彼等の人種が踏みにじられてゐるかを思ふにつけても、こゝはその人種のパラダイスとも云ふべきであらう。こゝでは英國人のひきしまつた謙抑はないが、わりに佛國人のあけ放した包容はある。隨つて公衆道徳の點では稍低下してゐるいである。こゝはニューヨークのある點では稍低下してゐる

その昔彼等がスキナやフレーザーの河で鮭の頭をたゝき又はフレザー河畔の苺畑で星を頂いて働き通したその同じ人間がこのカナダのメトロポリスで昔は思ふても見なかつた石の家を建てる大工となり、又は衣服のデザイナーとなるなどとは彼等にしてもうただ人世の有爲天變を感じるところであらうが、しかし追はれる樣にしてひよつこりやつて來た土地が、しかも不安の念を抱いて來たわれわれが排斥どころか好感を以て迎へられたのだから、まさにオーシスを見つけた樣なものである。

經濟上かゝる色々の困難は前に述べた通りであるが、現在のアメリカ大陸をのぞく世界のどこに經濟的に安定して暮せるところがあらうか。どこもインフレーションの嵐と饑餓の地獄である。今はアメリカに次ぐ世界で一番惠まれた我々カナダ人なのである。

唯私の不安に感ずる點は現在のインフレーションや高物價よりも一期不景氣の襲來してきた時である。すでに古老は一九二七年の深刻であつた不景氣を想起しつゝ幾度かわれ等に警告したところである。不景氣は大都會になるほど深刻である。されば同胞が都會へ都會へと集中する現状は將來に非常な危機をはらむものである。

でに感じてゐるであらう。私自身も常にそのことを思つてゐるひとりであるが、そして農業が日本人に最も適した仕事であるし又最も生活の安定を與へる職業でもあるから、その方面に於ける研究が市協あたりで眞面目になさるべきであると思ふ。その他小賣商人とか散髪屋を開業したいとか、そういつた人達はかなりあるのではあるまいか。然し土地不案内とか法規に暗いとかその他色々の事情で行き惱んでゐるのではあるまいか。市協はそう云ふ點を顧慮に入れて、それらの人達に助言を與へ指導の手を差しのべるべく研究と準備をなすべきであると思ふ。こんな事は非常に地味で一向に目立たないことであるが、そういふところから手を下さない限り市協の存在が我々日系人の大部分の生活と遊離した無意義のものとなつてしまふ。

市協は助言さ指導を與へよ

人はモントリオルの同胞が市協に對して餘りにも關心が薄いと言ふ。たしかニューカナヂアンでもそんなことを誰かが書いてゐた樣に思ふ。確かにその點はある程度私も認める。だがその一半の責は市協が在留日系人の生活に即した積極的な働きかけが少いためなのではなからうか。

例へば合同教會の有志が試みた座談會の如きにしても之は大變有意義な企てであつたと思ふが、あれなども市協がやつてこそ、もつと効果も大きいのではあるまいか。

心のあるものはそのことをす

市協が政治的團体として移民を代表した外交的歴史團体始するならともかく、日系人でもない。そんなことなら定の指導團体として立つ以上數の日會あたりでもやれたので育的にも敬蒙の上からも、もある。我々の眞に求めるものつとその地方人の、言はば會は我々みんながひざつき合し員の生活と密接な關聯を基本で我々の今日の生活を檢討し的なものとして思策をめぐ我々將來の生きる道を探究しされねばならないのではないか指導するところのものなので要するに我々の求めるものある。は高踏的な政治論や又は在留

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八十以上の高齢者が六名も

ニュウデンヴァー在住日本人五百二十六名のうち

一九四二年、沿岸よりの移動は千五六百人もいたニュウデンヴァも政府の散在政策で次第に動當時はこうた通じて、一時ニューデンヴァの日本人も、その後ヵ東部に移動して現在ではわずか五百卅名、その大部分は高齢者、病弱者、寡婦、たくさんの幼児をいだいた未亡人などで、青年壮者はきわめて少数である。本年四月の調査による内譯は次の通り

△結核療養院就働者家族八十名△結核患者五十三名（現在）△メーンテナンス生活者二百七十三名△準メーンテナンス生活者四十六名（安い給料でコミッションの仕事をしている人々）△老年恩給生活者四十九名△カストデアンの貯金で生活している者六名△コンベセイション●ボードによつて生活している者八名△第一次大戦歸還兵九名△合計五百廿六名である

移り、數名の自活者二十名はタウンに住んでいる。

ニュウデンヴァに毎年いろいろの風説がとんで不安の中で暮している。經費の點で結核患者を各所に送りサナトリアムを閉鎖するという事は政府がある程度まで調査したらしいが實行は困難の樣である。三月になれば日本人をグリンウッドに移動させるという噂も風説にすぎない樣である。

—山紫水明の郷—

（ニュウデンヴァー全景）

以上の樣に老年者、病弱者、結核患者の多い處で死亡率も高い。多い月には五、六人の葬式を出した事もあり、一日に二人の葬式をした事さえある。毎月かならず葬式のない事はないといつて過言でない。當地では四十、五十才の人はまるで鼻たれ小僧扱いで、老人が巾を利かす特殊な部落である。

永尾惟一翁を始めとし、八十才以上の高齢者が六名もいるがみんな元氣である。なかにも増田初太郎さんの如きは壯者をしのぐ元氣、薪割りを平氣でやつてのける頑健さ。つぎの元氣者は岡入三之助さんであろう。

當地も本格的な冬が訪れて昨今は毎日のやうに降雪があり、道路は凍つて歩行は危險で毎年すべりころげて怪我人が出る。

現在ではハリスランチ、ネルソンランチは閉鎖され、バンクハウスも取り拂はれた。みんなオーチャード内に住んでいる。

ともかく、ニュウデンヴァは山紫水明の言葉通り、氣候はよく、大きなスローカン湖があり、仰げば年中氷のとけぬ山々がそびえ、風光明媚の地である。熊や鹿も多い。夜になれば狐が出て來てアップルやペートアを荒し、冬から春にかけては鹿が家のまわりにやつて來て野菜を荒す。

ニュウデンヴァは山間の一寒村で發展性のないところである。ここに住めば都で、一生をここで過したいという人もある。

人口は白人約六百、日本人五百餘で、村内には企業とか農業などは全く望めない。從つて働ける者は村外の山やソーミルで自活している状態である。（小山栖夫）

短歌

齋藤茂吉

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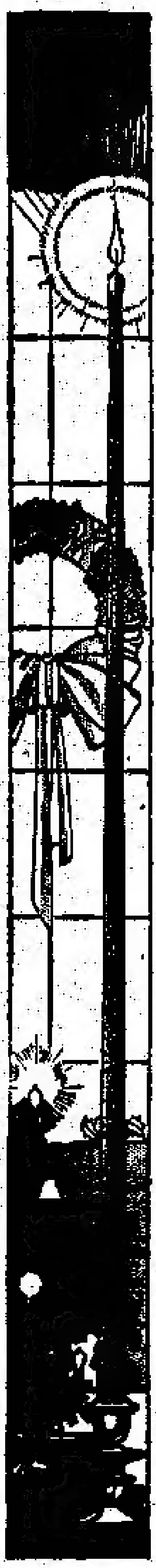
同 家族一同
藤井 忠
同 恵子
同 忠子
芳賀岩太郎
山本 家族一同
建部 千里
同 家族一同
同 野幸男
松本 左巳郎
同 タネ
村田 忠雄
永田 三郎
同 道子
數野 松吉
河内 義雄
遠藤 眞一
佐々木 茂
坂本 平吉
同 初音

クリスマスと新年を祝賀し



併せて同胞の健在をいのる

足立 秋野 同 隣 P.O. Box 4, Taber, Alta.

上高原美一郎 Box 383, Taber, Alta.

今野秀雄 岡道子 Taber, Alta.

中島勝市 家族一同 P.O. Box 133, Taber, Alta.

福永欄平 General Delivery, Taber, Alta.

中村長三郎 家族一同 2003-4th Ave. N. Lethbridge, Alta.

高田外次郎 信子 602-12th Street N. Lethbridge, Alta.

小林勘三郎 豊子 純一 P.O. Box 20, Raymond, Alta.

須藤瀬重治 Box 368, Picture Butte, Alta.

前田六助 Box 39, Turin, Alta.

金川作次 Vauxhall, Alta.

右近嘉吉 423-11th Ave. East, Calgary, Alta.

佐藤英 俊子 College Heights, Lacombe, Alta.

謹賀新年 赤川美蔵 1402 Selkirk Ave. Winnipeg, Man.

佐々木徳兵衛 188 Russell Ave. Ottawa, Ont.

安部義丸 家族一同 565 Kildonan Ave. West Kildonan, Winnipeg, Man.

郷大満 知女 惠子 廷子 Box 39-R.R. 2 Winnipeg, Man.

平山一郎 時子 1070 Logan Ave. Winnipeg, Man.

引田嘉一 670 Spruce Street Winnipeg, Man.

濱出博 初代 勢一 嘉雄 415 Notre Dame Ave. Winnipeg, Man.

廣瀬徳次 彰 18 Kate Street Winnipeg, Man.

小西六平 65 Isabel Street Winnipeg, Man.

宮本万太郎 ウメ 341 Flora Ave. Winnipeg, Man.

中井徳蔵 家族一同 375 McKay Ave. North Kildonan, Man.

尾座本茂 惠美 菊 151 Dufferin Ave. Winnipeg, Man.

大津源二 家族一同 341 Flora Ave. Winnipeg, Man.

大津亀吉 513 Pacific Ave. Winnipeg, Man.

奥村繁 ノブ 晴 家族一同 639 McCalman Ave. Winnipeg, Man.

佐々木智最 小野ウエス 627 Pacific Ave. Winnipeg, Man.

佐藤信次 昭ノブ 惠美 夫 511 Sargent Ave. Winnipeg, Man.

佐藤治四郎 妙子 302 Boyd Ave. Winnipeg, Man.

清水利 尼子 さ子 智正 惠子 395 Mountain Ave. Winnipeg, Man.

高津俊輔 たつ 486 Mountain Ave. Winnipeg, Man.

山下竹治郎 家族一同 546 Selkirk Ave. Winnipeg, Man.

下澤幸平 君枝 223 Ottawa Ave. East Kildonan, Man.

白川喜一郎 初香 East Selkirk, Man.

平岡平治郎 平岡正雄 家族一同 Box 19, Oakville, Man.

伊藤伊勢松 Morris, Man.

宮井源吉 P.O. Box 487, Emerson, Man.

大山茲太郎 Winnipeg Supply & Fuel Co. Moss Spur, Man.

柳本勝次郎 Dominion City, Man.

堀口俵三郎 並に家族一同 322 McPherson Street Fort William, Ont.

馬越太治 惣子 輝久 惠里子 JOHNNY JEANNE 618 Simpson Street Fort William, Ont.

永松作男 清子 208 Rowand Street Fort William, Ont.

喪中に付年始の禮を欠く 田部重雄 家族一同 727 McIntosh Street Fort William, Ont.

佐々木樋之助 有延万藏 有延三郎 727 McIntosh Street Fort William, Ont.

藤本義一 154 Cannon St. W. Hamilton, Ont.

乾野嘉治郎 680 King St. E. No. 2 Hamilton, Ont.

祝御聖誕 宮阪満喜治 みよ 美佐郎 満雄 18 Ferguson Ave. South Hamilton, Ont.

中元仁助 57 Murray St. West Hamilton, Ont.

大久保春松 樋枝 104 Princess Street Hamilton, Ont.

坂田満徳 満幸 政枝 都 M. SAKATA 271 Burlington St. East Hamilton, Ont.

佐藤新一 81 Elgin Street Hamilton, Ont.

渡邊忠正 ヨネ 24 Greig Street Hamilton, Ont.

山口照五郎 Mr. & Mrs. R.S. Yamaguchi 12 Melbourne St. Hamilton, Ont.

吉田忠次郎 226 Wellington St. North Hamilton, Ont.

松林仲太郎 3 Verrall Street Chatham, Ont.

宮田武熊 家族一同 187 Delaware Ave. Chatham, Ont.

山路平助 202 Adelaide South Chatham, Ont.

村上誠衛 P.O. Box 155, Clarkson, Ont.

清水藤四郎 C/o Mr. M. Ryckman R.R. 1, Jordan, Ont.

河野章純 九キ C/o J. B. Puddicombe Winona, Ont.

佐久間太重 家族一同 C/o J. B. Puddicombe Winona, Ont.

本帯運一郎 家族一同 C/o E. D. Smith & Sons Winona, Ont.

北川松治 家族一同 C/o E. D. Smith & Sons Winona, Ont.

中本岩太郎 C/o Culverhouse Can. Co. Vineland Station, Ont.

桐浦藤治 22 Dorothy Street St. Catharines, Ont.

濱田喜 家族一同 C/o N. Perri R.R. 2, Norval, Ont.

春原順一 Cedar Springs, Ont.

岸田多嘉武 喜 P.O. Box 119, Cedar Springs, Ont.

勝本壽一 Lakeview Farm, West Hill, Ont.

島田佐太郎 家族一同 30 Young St. West Waterloo, Ont.

西木延太郎 房子 300 Bagot St. Kingston, Ont.

大八木忠吉 家族一同 P.O. Box 32, Lakeshore Rd. Lorne Park, Ont.

宮川喜一郎 家族一同 [illegible] Rykert Ave. St. Catharines, Ont.

上出邦康 家族一同 171 Vine Street St. Catharines, Ont.

馬場豊助 Niagara, Ont.

町田敏夫 家族一同 Pineland Timber Co. Ltd. Tweed, Ont.

南森光雄 外菊惠 一同 R.R. 1, Blenheim, Ont.

小角真 家族一同 Thessalon, Ont.

本村聖 Box 481, Kapuskasing, Ont.

中園正 安田行衛 河口哲雄 Camp 101 Marathon Paper Mills Heron Bay, Ont.

沖廣ちせ 沖廣浩一郎 入 浅基主税 貫澄 豆鶴吉 R.R. 2, Brighton, Ont.

衣森栗太郎 松子 英数 惠美子 健子 Guelph, Ont.

高田義孝 R.R. 2, Freeman, Ont.

手塚宙男 P.O. Box 113, Bradford, Ont.

吉村義平 P.O. Box 119, Bradford, Ont.

風の中に

ウイニペッグ・紅子

色とりどりに北風をこらし、ウイニペッグの街で、しか
たクリスマスの飾りつけは、もこの百貨店で再會するとは
いやが上にも人々を上氣させ、夢にも思つてゐなかつた。し
てゐる。閉店前の百貨店はまもなくの間に、すつきり成人
せまい歸りさうもない人々で、調和のとれた服裝でし
どの隅も一杯であつた。　お友の姿を見守りながら、
「あら、みつちやん、ぢやない」「まあ、きうと！で、みんなも元氣
なの？」
肩をポンとたたかれて思わ　三津子は聞いた。
ず振りかへつた三津子に、「ええ、ありがとう。あなたの
なつかしさうに、　ウエデングいつなの、忘れないに
「まあ、スージー！」　いいわたしも招んでね」
「久しぶりね、あなたが歸つ「まあ、まだよ、決つたら第一
て來てゐるのを聞いたけど、番にお知らせしてよ」
それからコングラッチユレー　會話は突然なりひびいた閉
ション」　店ベルで中絶されたが、終
スージーは、三津子の手をとると同時に、
握つて胸のとにもつて行つ「あら、もうクローズね。大變
た。三津子とスージーとはヒ　大變まだ買物があるの。これ
ースクール時代からの友達だつ　で失禮、きつと知らしてね」
「わたし、この間まで家にゐ　あわててスージーは歩き出
たの、ほんの二、三日前にこち
らに來たばかりよ」　「ええ、きつとお知らせして

「メリークリスマス！」
ざわめき出した人混みの中から言葉を投げて、三津子は
そつとドアを押して外に出た。
まだ五時というのにあたり
は夜の景色と變つて、ネオン
サインの世界となつてゐた。
群衆の中にオドオドしながら
三津子は立ち止つてバッシカ
をかぶつた。なにか落つきを
失つてゐる自分だと思いなが
ら、それでもこつこつ歩き出
した。

三津子は、わずか三ケ月前
に日本から歸つた二世で、兩
親に連れられ、いやいやなが
ら日本の生活、むつかしい
日本語、終戰後の慘めさ、身
に沁みてカナダでの生活が思
い出された。そして未だ獨身
でゐるという俊二の手紙を受
け取ると、どうしても歸りたい
と日夜思いなやんだ。
その夢が漸く實現した今日
この年の暮の街を歩きながら俊
二がこのコーナーで自分を待

……つてゐるのに、その年の冬に北まで、せまくてきもなくてりに包まれてゐるも
べてが幸福であるべき條件をもたない日本の街、その中に自分のものだから、あつさりすて
持ちながら、なにか親しめない分は嫌だ嫌だと思いながらもしてしまうこと。そして明るく
いこの冷たいアトモスフアは溫みをかもし全部に受けてゐる若々しく日系カナダ人として
どうしたのだらう。　るという氣安さとなかなか生きぬ……の前に、つか
着物は美々しく飾られ、店頭が三津子の胸から去らぬ、上りと足をむつて―と……」
には山積した品々もあり、行陸第一歩から據げて來た　俊二は三津子の買物包をと
と交う人々の顔は明かるい、あシミの様なものをとうする事も上げて、彼女の顔をのぞき
るのだ。　もできないでゐた―自分は沁込んだ。三津子はコクジヨク
「ハローみいちやん」　がんばるー、とも思つた。　ンとうなづいた。私は彼のよ
「あら、俊、ビックリしたわ」「自分でも、以前の三津子でなきワイフとしてこれから一生
いつの間にか約束の街角にくなつた様な氣がするの」懸命になろうと決意すると、
來てゐるのに氣がついた。　胸のくもりも晴れてくるのだ
「何だか變だね」
からかい氣味の俊二に、彼つた。
二人は、人波をわけながら、
ブレイリーの寒い風の中を大
きく歩き續けた。

「買物すんだ？」
「ノーまだよ、お店閉つてしまつたの」
「あきれたなあ、女の人つて買物か見物か判りやしない」
何も答へず俊二を見上げて一寸苦笑して歩き出した。
しばらくして彼は歩道ぎわにある大きい廣告を目に止め、
をはりませう。
來週グレイ・ハウスにミカドがくるよ。行こうよ」
「さうね、だけれど……」
大して乘氣しない三津子の
返事だつた。
「どうしたの、何か
いちやんらしくないね、日本
にゐる間にずいぶん大人
くなつたの―」
「あなたがよくダンスやパーティーに私が誘うと、しり込みしてグッドスポーツぢやないつて私からよく言われたの覺えてゐる？」
「うん、あの時分はずいぶんとつくつだつたと思うね」
「わたしね―日本に歸つてから何んだか親し
めないものがあるの―その點このカナダに何んだか
なんだかんだと言いながらも
もよく言つたでせう「ここは
日本は遠慮がなくて……あんた
にも昔のみ精神的に自分は貧乏してゐる
わたし、いまその
「三津子は俊二を見上げた。
彼はまじめな顔つきで、結論
夢にあこがれてゐたこの街を下すやうな態度で言つた。
「を愛する俊二と二人きりで歩「さうだ。何んと言つても日本
いてゐる。彼との婚約も整つは祖國だ。あわい鄕愁もある
た今日、幸福であるべきなのう。だがいつまでもそんな氣
に―それでゐてこの華かな街持ちでゐてはダメだ。それは
と人とは、自分は餘りに違つあんたが誰からも貰わなかつ
た氣持ちでゐる。親しめないた悲しいオミヤゲだ。僕自身
より殘されたもの、いつまでも持てあました古い
寒々としたもの、
たやうな感じがするではないスーベニアなんだ。何の感傷

俳話

小林芳琴

大自然の俳道、すなはち正風の俳道は翁芭蕉の建設せるところにして、連綿と現代に及んでいる。そして現在あらゆる俳風の源泉である正風とは、正しき風雅の意味で、正しき風雅とは思い邪なく、ありの儘に柳は緑花は紅と自然をうたう事である。大自然の俳道、たとえば太陽の照るやうに大いなる光明俳道こそ現代俳壇の太陽というべきであろう。

を有する鏡である。この鏡はつねに曇る事なく、すべてを有のままに照すので、その働きはその姿に現れて來るのである。螢火は一尺の外を照らさず、燈火は十歩の先を出でず、億兆の螢火、千万の燈火を集めても一郷一國の暗を照らす事はできない。太陽のみがこれをなし得るのである。

世の多くの人は、美味を欲しがる。しかし美味なるものは飽き易くして眞の味はない。本當の味は米飯、ブレッドのやうに淡白なものでとり立ててこれという味はないが、これが味の極致というべきである。正風の俳道もこれと同じく平々凡々のなかに珠玉の寶がふくまれているから、よ……

クリスマスを祝し
新年を賀し奉る

佐藤留吉
同　チカ
西崎武三郎
同　石之
安部謙雄
同　芳枝
同　一二三
久藤初音
同　千甲

Fallaize General Hospital, Chatham, Ont.

江島春子

江島勝

302 Adelaide St. South, Chatham, Ont.

中川義治
同　聯子
同　義光

Homewood Sanitorium, Guelph, Ont.

謹んでクリスマスを祝し
新年を賀し奉ります
アルバタ日本人聖公會
牧師　中山吾一
外　一同
P.O. Box 461, Coaldale, Alta.
カナダ各地に在る同胞の上に神の御恵みを祈り
受けし御厚情を感謝いたします

謹賀新年
マニトバ佛教會
開教師　西村了觀
同　佛教婦人會
同　男女青年會

祝聖誕賀新年
マニトバ日本人合同教會
同　婦人會
牧師　赤川美盈
並に會員一同
1402 Selkirk Ave., Winnipeg, Man.

祝（聖）誕賀新年
モントリオル市日本人合同教會
牧師　小宮山孝
外信徒一同

賀正
俳句月刊雜誌「曙」
同人一同
T. Takeda, Farnham, P.Q.
◎御申し越し次第見本を呈送いたします
●投稿歡迎します

ギャングの魔手から逃れて

トロント市　宮野　逝

時は一九二四、五年のこと米國で禁酒といふ恐にもつかぬ政策をとり、その取締りに巨萬の費用を使ひ、却つて犯罪を増加させていた頃！渡加して間もない私は、將來は廣大な東部カナダで活動しようと決意し、身輕なうちに國内を見て廻らうといふわけでウイニペッグを中心に活動を始めたのがこの冒險じみた体験の物語りのそもそもの原因となつたのである。

×

當時のウイニペッグには、わづかに數へるほどの日本人しか住んでいなかつた。ポケットに五十弗しか持つていなかつた私は、働いて旅費を作る必要があつたので、フリイプレスに求職の廣告を出したところ、同市の西南方で米加國境近くから手紙が來た。ホテル働きだが優遇するから來ないかとあるので行くことにした。シー・エスの小さい驛で降りると迎への自動車に乘せられ、數時間も走つたのち大きい建物のベースメントに着いた。立派なカーが一杯並んでゐる。ルームをくれて今晩は遅いから寝るやうにいはれたのでベッドに入つたが、キーのないドアを開けて白人の男人がのぞき込む。不安な一夜が明けた。朝になりボスに面會したが、鷲鼻の肥えた彼は銃手の代りにピストルを私の胸につきつけた。

ここはムーンシャインだ。（酒類の密輸入や密造業）密山の客が出入りするからベルボーイが要るんだ。今夜から働け、逃げたりしたらこのピストルをぶつとばすぞ

突然のことで、私はたゞ驚くばかりだつた。すると彼は

しかし三年辛抱しろ、金持にしてやるから

ボスはピストルで肩をポンポンとたゝいて去つて了つた。私としても此處まで來た以上、それに逃げも不案内だし、ともかく觀念して働く事にした。

漸くと判つた事だが、之等のギャングは米加の實業家や技師や政治家まで加はり、惡ボス輩の連中が集り、惡行を重ねてゐるのだつた。

朝九時から晩九時まで働くのだが、用達しする毎にチップスをくれるので毎晩十數弗になつたけれど、文字通りの囚れの身金の使ひ途も場所もない。そこで札束をルームの隅に投げておいたが、いつの間にかネズミの巢となつてゐるのには苦笑した。仕事は樂だがそのホテルの空氣が堪らなかつた。

誘惑される美人達に般はな

朝は寝室、夜になれば賭場になり、ダンスホールに化けて、一夜千弗と勝負に夢中、それに惟るとシュミーズやズロースだけの不様の女とダンスをやる。彼等の部屋に呼ばれて行くと、あらゆる痴態の限りの場面にでまふので、まだ年若い私は赤面するばかり。その女達の殆んどは甘言に乗せられ誘拐されて來たもので、逃亡もできず捨鉢な氣持ちであばれ廻る。晝間寝てゐると、次から次へと、キーのないドアを押して私のベッドに乘りかゝつて惡ふざけをして面白がる。私は恐ろしいケダモノに襲はれた時に震え上る。

〃ユー・キユート・ボーイ〃などといつて顔や手や頭にキッスしたりするのだつた。こんな生活をいつまでしても、スポイルされるばかりだ。なんとか逃げなければ——と思ひながらも働き續けた。

その中スコットランド生れのブラウンといふ地下道から食事を運ぶ男と親しくなつた。

秘密を見つけた脱走の企て

ここの地下道は何哩とあり別の世界の樣に大規模で、そこで酒が密造されるからだ。しかも病氣でもすれば、邪魔者と後から永久に眠らせてしまう。逃走するにも、屋上の監視が武裝して警戒して居り、一頭馬車がいつでも出動できるやう準備されているといふ有樣。しかし、ブラウンは、まだ年若い私にとても同情し可愛さうだといつも言つて慰めてくれ〃泳げるか、脚は達者か〃と聞いてから、いつか脱走を助けてやるから、靜かに働いておれと、こつそりとつぶやいた。

胸をどき／＼させ乍らそれから三週間も經てからのある夜、私を物陰みに連れて行き、チーズ一切れとウイスキーの小瓶一本、それに油紙などを手渡し、こつそり〃いよ／＼明晩九時シャープに地下道の逃げ道から脱走するんだ。ドアの番人を醉はせるから、その間は大丈夫。ドアを出れば夕日の沈む方向に走りさへすればよい。すると川がある。その川を泳ぎ渡つて對岸につけばもう心配はない。夏だから水も冷たくないだらう。この油紙でチーズとウイスキー瓶を包んで、腹にまきつけるのだ。命もそうして持つて行けばよい。ともかく、走るだけ走つて行けば助かるよ〃ブラウンはそして、〃自分も脚が丈夫であれば、お前と一緒に逃走するんだがなあと殘念がり、ともかく、脱出計畫がバクロされぬやう注意しろと言ひ殘して去つた。

その夜は興奮して仕事も手につかず朝になつた。すると〃成功せよ！〃との信號。ドアのキーが無事に入つたからだ。信號といつても、廊下の壁にチューイング・ガムをくつつけたのに過ぎない。これもブラウンの考案だつた。

ピストルで撃され危機一髪

夜九時、ブラウンの操縦する運搬車の箱にかくれてドアに着く。岩を利用してカムフラージされた戸が開く。ブラウンは無言で顎をしやくり〃出ろ〃と合圖した。しかし、自分一人が脱出するのは、餘りに男らしくない。ブラウンの手を引つ張つて、一緒に逃げようと眼を見たが、〃ぐずぐずしては二人とも殺されてしまう折角の苦心が無駄になるからと、私をドアーから外に突き出した。——私は男泣きに涙を流しながら小走りに走つた。ふりかへつて見たブラウンは片手を上げて、走れ走れと合圖してゐる。それからどの位の時間が經過したのか。私はいつの間に追跡されていたのか、松明をふりかざした騎馬に發見された。ピユーン／＼と彈丸が頭上をかすめる。夢中に走つて河岸まで辿りついた時、木の根につまづいたか河中に轉落した。頭をしたゝかに打つたのかそのまゝ氣絶してしまつたのだつたが、流れ木の間にでも姿を沒してゐたのであらう。追跡者の眼からはまんまと奇蹟的に逃れることが出來た上に、氣絶してゐたので水も飲まずに助かつたわけだつた。そのうちに冷たさで息を吹き返したものらしく、まだ生きてゐると知るや必死の努力で河を渡つたのであるが、あの時の恐ろしさはいま想い出しても、ソツと背すじがつめたくなる。

持つてゐたチーズもウイスキーも、いつの間にか紛失し札束だけとなつてゐた。空腹は目まいするくらゐで、それに衣服はボロ／＼に破れ夏の夜とはいへ夜風が身にしみ通る。漸くにして燈火を頼つて來た百姓の家に辿りついたると私の異常な服裝を見てブルドッグが吠えて來た。途方に暮れてステッキで拂いのうと主婦がドアを開けて見ていた。私は必死になつて食を乞うたが、犬をけしかけるといつて何もくれず追い出された。空腹と絶望に、ほとんど卒倒せんばかり。それからしばらくして、ふら／＼歩いている私の前に自動車が止り、どうしたんだと尋ねるので一部始終を話したら氣の毒がつて、私を車にのせ程遠くないジョーといふ百姓家に連れ込んでくれた。

ジョー夫婦は中老で親切であつた。スープだの傷の手當だと親身も及ばぬ介抱に私は頭を感謝せずにはゐられなかつた。數日して元氣を回復した私は、せめてもとジョー夫婦の親切に報いる意味で、五十弗の札束を手渡して暇を告げようとしたが受取らぬので、こつそりと室の間にはさんで家を出た。

私が無事にシャバに戻れた事は、いまこの物語りを話しているのでも判りでしよう

クリスマスと新年を祝賀し
併せて各地同胞の健在を祈る

江嶋元信　知枝
[illegible] Street, Edmonton, Alta.

井上治次郎
[illegible] Jasper Ave., Edmonton, Alta.

岩下今朝弘　富美子　富枝　實枝　英子
[illegible] Fort Road, Edmonton, Alta.

入江寅吉　家族一同
[illegible] Street, Edmonton, Alta.

加藤定五郎　小富
[illegible] Street, Edmonton, Alta.

有池又壽　家族一同
[illegible] Street, Edmonton, Alta.

松葉貫一　家族一同
[illegible] Street, Edmonton, Alta.

宮下秀雄
[illegible] Street, Edmonton, Alta.

齋藤太衛門　ナタ
[illegible] Ave., Edmonton, Alta.

清水庄太郎　治美子
New Dominion Rooms [illegible] Street, Edmonton, Alta.

山内正路　家族一同
[illegible] Street, Edmonton, Alta.

上原富司　代　スエ
喪中に付年始の禮を欠く
[illegible] Street, Edmonton, Alta.

大橋藤壽　一乃
[illegible] Sask.

聖誕と新年を祝し
諸兄姉の多幸を祈る

志風巳吉
家族一同

J. M. SHIKAZE
R.R. No. 2, Kingsville, Ont.

菊、萬花に君臨する女王

—名もなき東洋の雑草から全世界に—

インピリアル菊花は、世界中、どの人々からも身近かに愛される花は殆んどないといつてよい位に強靱である。東洋に於ては菊花は多大な尊敬を持たれ、日本や支那では戰前までは滿開の菊シーズンをハッデーとして一般を樂しませていた。米國や英國ではそれほどまでに高く評價されてはいないが、それでも毎シーズンには幾百万の人人が、一年の最終に誇り咲く菊の美と色を滿喫するため菊花展覽場に押しよせるのである。

またこの菊は花屋さんにとつても一番評判のよいものである。植替えが容易で長もちがすることに、お客さんからは大ものの花が[illegible]でフットボール・ゲームには[illegible]は菊を胸に飾つて、ファンに[illegible]餘りなくなる[illegible]つてはゲームを飾れ、食卓[illegible]賑はさのになくてはならない物となつてゐる。

■

米國では二千万の人々が自分のガーデンに菊を作つて居り秋季に王座する草花は、菊がナンバー・ワンである。[illegible]はヴァジニア州のボストンから米大陸を横斷してシアトル、サンフランシスコに至る降雨のある地域では、[illegible]

この様に廣く愛される人氣として今日に及んでと言はれるには數多の理由があるであらう。この花が生命を失つて死滅し行くとき、黄に紫にと[illegible]咲く花、苗が發酵り、[illegible]ムチに打たれるが、なお[illegible]かつ傷つけられずに咲く花、である。初冬の不順な天候をしのいで最後まで生命を完うして咲く花、そんな素人でも作り得るデモクラチックで、しかもそれが[illegible]も立派にガーデンを眺めさせる花、小さなバックー[illegible]ドにでもその美麗な姿を保ち興をそえるもの、それが菊なのである。

最近に至つて園藝家の間に[illegible]に就て言はしいニュースが傳へられている。近い將來に[illegible]素人むきに現在知られてい[illegible]の新種もいつも、より良[illegible]品の菊が手に入るという[illegible]これはむしろ豫期され[illegible]あつたことである。今まで[illegible]研究され作り出された新種[illegible]の實際よい成績ではなかつた。

■

こゝに菊の歴史を調べて見よう。今から數千年以前支那人が自分の田園に咲いた小さい黄色の花を雜草の中から引き抜いて、それから改良されたものが今日知られている菊そもそもの元祖[illegible]日本[illegible]を改作して、日本獨得のもと[illegible]。數百時代というものは、東洋人のみがこの菊を知つて居り、その栽培は愛國的となり、宗教的となつて來たものである。それから一八〇〇年頃、生糸、硬玉、陶器や茶などの品物と共にこの菊の苗木を帆前船が東洋から持ち歸つた。一八〇〇年直後にはヨーロッパ各地で盛んに菊が栽培され、一八二〇年頃ではボストンで作りはじめられた。ところが東洋から來た菊の[illegible]

■

一方、その間に於て米國及び歐洲の植物専門家は、菊の温室栽培にのり出し相當の成績を示すにいたり、一ツの花でブッシエル・バスケットをふさぐほど大きな花を作り、色も種類も增加させた。スプーン、アネモネス、スタンダード、キャスタードなどの種類が作り出されたが、温室を[illegible]

蘗つかは、外氣に弱いものが必要とする關係上一般的に霜の降る以前に開花するといふ事であるが、園藝家は九月[illegible]あつた。米國の内亂が起る以ない事が難點となつていた。[illegible]前に、それでも婦人間ではこの菊に興味をもち廣く栽培されるに至つたが、咲く花は小さく滿開になるまでに霜にやられたりして、一般には人氣を受けず改良もされずにそのまゝとなつていた。

しかし廿五年前から漸く植物栽培者がガーデンに適する菊の改作に努力しはじめた。そのパイオニアとして米國で一般に知られているのはアレックス・カミング、ビンセント・デビトッスの兩氏である。之等の先輩は強靱性のある菊を改良する必要を認め、はるばる支那やシベリアから野生の菊を手に入れ、これと普通の菊の混種を作り今日のガーデン菊となつたが、まだ滿足の點には達していないのである。

[illegible]と思ある。現在でもすでに[illegible]月に滿開する菊の改作に七月あるいは八月に滿開するものもできている。さうすれば現[illegible]菊があり、早いのになると六月に咲くという。しかし一般[illegible]人は夏より秋に菊を樂しむ[illegible]やうに下葉の枯れた菊で青々と新鮮味あるものが出されるからである。

■

この様に改良がおくれたのは古い種類をすてゝ新しいのを取る事はなかなか面倒な仕事である。野生のは小さくて花は立派でなく色彩も豊かでないし、ガーデンのはサイズは大きく美しいが弱いという點で、その長所を取り入れる事は大きな事業であつた。數千種を次から次へと研究してわづか二、三のものが價のあるものとして選び出された。さて、これからの菊はどんなものであらうか。第一に霜[illegible]

○……○ 氣高き魅力と…

…美しきかたち ○……○

謹賀新年

舊年中は一方ならぬ御引立に預り有難く厚く御禮申上げます　尚本年も倍舊の御愛顧賜り度く弊店事開業以來茲に二週年を迎へる事が出來ました　是れ一重に各位の御蔭と感謝致しますと同時により一層の大努力致します　何卒相變らず御願申上ます

一月一日

天野釀造元

主人　天野吉一

坂本宜之

外店員一同

謹賀新年

舊年中は格別のお引立に預り有難く御厚禮申上ます

尚本年も不相變御ひいきの程偏えにお願ひ申上ます

ビーシー州アシクラフト市

ウエスターン・ソーヤ・ソース釀造會社

バーノン同胞の現狀

沿岸歸還を考へるものなど極少數

ビーシー州ヴァーノンに在住する日本人は約八百名内外で、このうち獨立の農業は三十餘戶（元から居住してゐた者が十八戶、總移動以來新しく入つてきた者が十數戶）あり、何れも二十エーカーから百エーカーまでのオーチャードや野菜畑、グリーンハウス等を經營してゐる。新移動者は大半が果樹園働きで、他に野菜園働きが四分の一、山林及ソーミル勞働が四分の一さいつたところで、市內に居住する男女も少數ある。

農園經營者は何れも有望であり、最大の成功者とも見られるのは[illegible]グラー[illegible]であり、グロッサリー[illegible]ろ大きな[illegible]宅購入者は漸々增加しつゝある有樣で、何れも落つきを見せつゝあり、沿岸歸還を考へたり話したりする人は極く少數の如く見られる。農園經營者を擧げると次の通りである。

堤　山田貫一　萬野治吉　田中千吉　櫻井正一　森敬治　森藤[illegible]　田原武美　杉山岩吉　榊原千代司（其他數名の小農あり）

△本年六月と九月にヴァーノン區裁判所でカナダ市民權を下附された者は次の如く

櫻井良市　今田龜吉　花月鶴太郎　川本三介　北川錦三　栗田滿雄　熊谷　千葉武志　千葉源一　若林欽三　[illegible]馬　茂實　村上[illegible]川　[illegible]川信一　兵松五一郎　大内[illegible]　[illegible]川[illegible]志　佐[illegible]吉　杉山　西畑三郎　[illegible]原千代司　榊原　[illegible]倉　[illegible]利　吉林義雄　山本勇

△元から居た人たちから——[illegible]田伊勢八　島村源太郎　[illegible]海　千葉猛　千葉源一　[illegible]葉壽雄　小室周茂一　[illegible]成義朝　大内勤　十石藤次郎　大橋清太郎　尾形武雄　大泉清　辻憶次郎　[illegible]喜代助　榊原勝治　森寅吉　柴原市之亟

△新しく入つた人たちから——千葉武志　大内雄　大橋晋次郎　民家ハリー　山本定

——（ミス生記）

筆のまゝに

カムループス　高橋　臣

二世と一世との合同會議など開く場合とか、殊に白人との會議などで本体の問題を外れ、小さな不要なブランチに入つたり、出たりを繰り返し、ジョウダンまでとび出したり議事の進行が出來ないのみならず、結局あとになつて何を議決したのかサッパリ判らぬ、特權なしに終る事がある。會議に出席する人は、サーチフアイドの親子物のやうに人選しなけ

クリスマスと新年を祝賀し併て各地同胞の健在を祈る

川野秀之助　初代　Coldstream Ranch, Vernon, B.C.

園本新勝　家族一同　Coldstream Ranch, Vernon, B.C.

中居多庄一郎　家族一同　Coldstream Ranch, Vernon, B.C.

阪本寛　家族一同　Coldstream Ranch, Vernon, B.C.

堤博　家族一同　Coldstream Ranch, Vernon, B.C.

山本貞一郎　家族一同　Coldstream Ranch, Vernon, B.C.

青竹正雄　家族一同　Coldstream Ranch, Vernon, B.C.

川本三介　外家族一同　R.R. 1, Vernon, B.C.

山田一作　中田陽平　Vernon Orchard, Vernon, B.C.

山岡清太郎　R.R. 1, Vernon, B.C.

山田貫一　R.R. 1, Vernon, B.C.

吉田千代喜　吉田美津　R.R. 1, Kamloops, B.C.

佐藤惣右衛門　同　さゑ　Kaslo, B.C.

土居要次郎　Glacier, B.C.

淺利定次郎　家族一同　Box 85, Lillooet, B.C.

喪中に付新年の禮を缺く　永井信太郎

望月庄吉　E. Lillooet, B.C.

葛原泰　Dr. TAK KUZUHARA　Hope, B.C.

宍戸美次郎　同　クラ　Box 156 R.R. 1, Kelowna, B.C.

沼田龍次郎　沼田富代　Box 146 R.R. 1, Kelowna, B.C.

大地豐吉　Box 125 R.R. 1, Kelowna, B.C.

謹賀新年

青葉會同人

小林芳翠　小林葉子　木林[illegible]　太地[illegible]月　太地恵子　引地若廾　千葉孤畔　古屋湖雲　上釜孤枝　宍戸光[illegible]　宍戸春雨

岡入三之助　New Denver, B.C.

遠藤寅七　久子　New Denver, B.C.

古川文四郎　New Denver, B.C.

佐藤長三作　角[illegible]　New Denver, B.C.

林茂平　治　New Denver, B.C.

東山春太郎　New Denver, B.C.

濱川興一郎　智恵子　New Denver, B.C.

糸長茂作　New Denver, B.C.

伊藤寅松　トメ　New Denver, B.C.

川口房三　New Denver, B.C.

喪中に付年始の禮を缺く　小坂松次郎　New Denver, B.C.

小坂陽太郎　ひさ　New Denver, B.C.

木月力槌　りん　New Denver, B.C.

小林嶺　New Denver, B.C.

小竹新次郎　New Denver, B.C.

松本壽吉　New Denver, B.C.

增田初太郎　長女　美代子　New Denver, B.C.

森敏藏　New Denver, B.C.

中篠鶴松　New Denver, B.C.

中島達吉　New Denver, B.C.

岡野甲三　外一同　New Denver, B.C.

小山定次郎　New Denver, B.C.

岡[illegible]國[illegible]　New Denver, B.C.

高松仁三郎　New Denver, B.C.

奥津東三郎　New Denver, B.C.

菅田長松　New Denver, B.C.

鈴木市太郎　New Denver, B.C.

遠山本三　New Denver, B.C.

高崎力松　New Denver, B.C.

和田清作　New Denver, B.C.

山崎元枝　New Denver, B.C.

四角喜太郎　美枝　New Denver, B.C.

吉田鶴一郎　New Denver, B.C.

喪中に付年始の禮を缺く　小坂　本田[illegible]　New Denver, B.C.

喪中に付年始の禮を缺く　山下[illegible]代　New Denver, B.C.

喪中に付年始の禮を缺く　鍋島[illegible]大郎　New Denver, B.C.

謹賀新年

ニューデンバー佛教會

三宅三郎　岡田[illegible]三郎　片[illegible]　上田吉太郎　田[illegible]太郎　武[illegible]　清[illegible]　近藤[illegible]　宮林[illegible]　小野新[illegible]　中[illegible]　中原[illegible]　藤泉[illegible]　江田[illegible]　朝[illegible]　New Denver, B.C.

ニューカナデアン詩歌

平和進軍

沖廣清一郎

戦争の度毎に
昨日は古く今日は更に
明日より古臭つてしまう
人々は新しいものへ
進軍する。
新しい夢でのもの、
偉大なるシンボルの為に
平和の為に戦ひの
用意をするのだ。
過去の穴蔵に積まれて、
来た歴史家の記録よ
馬鹿な學者たちよ
戦争と平和への要求と
その記録を
二千何百も積み重ねて
自分と共に焼きすてよう
古い平和の時でも
新しい平和の時でも
いつでも、いつでも
人間共は時代の羅列の下に
得心のいく様な軍服を着
新しい武器をこしらへては
人類の横ヲ腹に
穴をあけて来たのだ
そして、恐らく更に
さういう風に進むのだ

一はげきつた夜學生の
ここにとする
明るく暖く笑つて
…しい私たち
子供のやうに教へられ
子供の様に目のまていく
戦劍な顔で…
真劍に一つでことに
向つているか
その顔を生々と明るい

冬の夜の獨白

増田栄一

おれまり遠くを
みつめすぎたか
大地はいつからか
これほど冷たくなつてゐる
ただ一つの重心に従つて
落ちるという他愛なさ
都には電燈の…
夜が来て…
遠くまで…

それに…でも
わたしの背に始終
降つてゐるのは
何んという重たい
ものたちであらう
昨日考へてゐたと同じ
やうに考へることができ
ない。
時計がぽんぽんと
十二なり終ると…
…とがつて耳を立てる
深いところ…

夜學校

登美

（移民のために九月より英語夜學校始る）

いつか誰彼の名前を想へ
…
自分・…

氷雨

坂本明子

わたしの 肩も
灰にまみれ…
しまうのだろうか
ここく曲つた背柱もなく
あがこのやうに ちいさい
かなしさも消えて
足も… 化粧の
灰は柔いだろうか
ひとすぢに
…ものだけが
光になつて 一にぎりの
灰をふりおとり
だが 風にはとばず
静かに土にしみるだろう
ああ こんな氷雨の夜は
土にしみながら
人の世の 様なに
灰はすべて消くのでは
ないか

…るとみんな…に
て行く
世の中の喧騒も、こんなに
なされていつたらどんなに
いいだろう！
遠く夕空にまたたいてきた
きれいな星を私はなつかし
い思いで仰いでみた

×

満員電車で押されてもみん
なの顔は明るい。ガタン！
とゆれるとぶつかり合つた
となりさとなりから、明る
い笑いが生れる
一日の勤めを無事に終へて
たのしいのは私だけではな
いのだ。いくつもの笑顔が
かさなつて曇つた窓に街の
灯も晴々と走つてゐる

夕ぐれの街

登美

夕ぐれのサイドウォークは
足音のコーラスだ。軽快な
足音、疲れて重い足音、二人
で行くたのしい足音もある
その足音もみんなちがうけ
れど、どの足音もみんな生
きて行く人間の足音だ。
明日に向つてのびてゆく足
音なのだ。與へられた大地
の上を、私もしつかり歩い
て行かう

×

ぞろぞろと無秩序に動いて
ゐる人の流れも、赤いライ
トがともると ぴたりと止
る… 一様に光…がとも
…

冬の夜

レイモンド・ケーテー

背のびして行く子等の
丈はかる過ぎにし月日早や
二十四年

嬉々として騒ぎし子等も静
まりぬ編む手も忙し枯風の
夜

クリスマス指折り数へ待つ
子等の夢路いづこをたどる
らむ

御題「朝の雪」

トロント 佐々木英治

心まで洗ふに足りて清々し
風静かなる朝の雪かも

トロント 千登一

あらたまの年の初日に
ロッキーの雪されにほふ

（新年雑詠三首）

さし出づる初日に波も
静もりて 大海原に
よい氣あふるる
着ぶくれて子等献る
雪の丘を年立つ今朝の
初日流るる

（御勅題三つの物）

霧日國 小林芳翠

元朝の雪も目出度き兆かな
色美しく飾る橙
鶯も囀け大陸の春なれや
ふく

初鶏

チヤザム 美津朗

クリスマスツリーを飾る
父なりけり
聖誕日汽車走らせゐたり
けり
落付や除夜の鐘きき句を
題す
初鶏やそれきり雪の何ふ寒
庭の雪の静かさ寒鳴く初雀
ともかくも四十二の初春
迎えけり
初刷や胸おどらしつ眼鏡

クリスマスと新年を祝賀し 併せて各地同胞の健在を祈る

尾崎豊治
武勉夫
733 Nelson Street London, Ont.

山下糸貢
同 枝
同 務
Morris Road, Oakville, Ont.

加茂傳藏
家族 きく
一同
352 Downsview Ave. Downsview, Ont.

速水學登
幾美子
登美子
334 Villeray Street Montreal, P.Q. Phone Victoria 1880

井手小四郎
兵頭一美
一同
Tisdbury St. Hamilton, Ont.

後藤金平
一同
MONARCH LIFE ASSURANCE CO.
Mis GOTO
59 Oxford Street Hamilton, Ont. Phone 7-1866

伊達倶美
Tomomi DATE
158 Mary Street Hamilton, Ont.

淺江貞一
靜枝
和子
944 Osborne, Verdun, P.Q.

千葉友之七
松子
他一同
Mr. & Mrs. Tomoshichi Chiba
41 Eastern Ave. Crescent Toronto 8, Ont.

相星洋服店
相星良輔
他一同
328 Dovercourt Road Toronto, Ont. Phone LL. 9855

有門瀬太郎
435 Bartlett Ave. Toronto, Ont.

江畑忠七
同 きの
348 Palmerston Ave. Toronto, Ont.

坂茂三
家族一同
21 Clifford Street Toronto, Ont.

藤井林之助
家族一同
21 Henry Street Toronto, Ont.

古本富市
フサヨ
美子
大
338 Wellesley St. East Toronto, Ont.

深草龍
1122 College Street Toronto, Ont.

古屋留五郎
ハルエ
ふさゑ
ミサヲ
勇
Tomegoro Furuya 57 Sullivan Street Toronto, Ont.

藤田産作
College Street Toronto, Ont. Phone

フローレンス
エム・イード
21 Bond Street Toronto, Ont.

藤野文四郎
21 D'Arcy Street Toronto, Ont.

謹賀新年
林典雄
すみ
同 家族一同
318 Lippincott Street Toronto, Ont.

すみ
昌子
辰
72 Cosburn Ave. Toronto, Ont.

伊藤重吉
家族一同
Crescent Toronto 6, Ont.

伊藤貞市
トキヲ
81 Henry Street Toronto, Ont.

石田昇兵衛
710 Dovercourt Road, Forest Hill, Toronto, Ont.

森
家族一同
12 Trafalgar Ave. Toronto, Ont.

クリスマスと新年を慶賀し 併て各地同胞の健在を祈る

森久正春
外一同
F. M. MORITSUGU & FAMILY R.R. 5, St. Thomas, Ont.

辻秀雄
R.R. 4, Chatham, Ont.

島森周蔵
R.R. 1, Port Credit, Ont.

前田清
C-o Leavyleigh Farms Port Credit, Ont.

大塚治郎
Jiro OTSUKA 632 Nelson St. London, Ont.

武田安行
727 McIntosh Street Fort William, Ont.

江島初二郎
同 アサエ
306 Robertson St. Fort William, Ont.

時計修繕
河合喜代造
344 Bay St. North Hamilton, Ont.

北川恒蔵
カオル
4 Grove Street Hamilton, Ont.

向井真須夫
久枝
家内一同

藤原正一
37 Elgin Street Hamilton, Ont.

堀興惣彌
家内一同
Hamilton, Ont.

田中甚彌
キツ
孝
蕗子
松子

中村定人
アイ子
1331 Victoria Ave. Regina, Sask.

大坂香次郎
Raymond, Alta.

池田春雄
千代
三子
迪
登志美子

岡野義男
清子
Lethbridge, Alta.

桑田篤三郎
キヌ
三吉郎
Box 136, High River, Alta.

藤原幸市
富美
幸雄
幸子
文代
孝子
P.O. Box 41, Cayley, Alta.

宮城島丑吉
12163-43rd Street Beverly, Alta.

杉浦三平
Beverly, Alta.

堀田惠
エイ
堀田隆
ヨシ子
外一同
Rose Foods, R.R.2, St. Catharines, Ont.

松下一郎
節子
外一同
C/o Rose Foods, R.R. 2 St. Catharines, Ont.

中島禎造
同 ツタ
同 公明
Teizo Nakashima 2225 DeNormanville St. Montreal, P.Q.

鈴木精蔵
7444 Chambord Montreal, P.Q.

前田清一
同 ハツ
Seiichi Maeda 7130 Papineau Ave. Montreal, P.Q.

後藤德太郎
3791 De Bullion Ave. Montreal, P.Q.

河合兼次郎
信子
外一同
6305 Monk Blvd. Montreal, P.Q. Phone TR. 6930

大池鶴一
6344 Berri Street Montreal, P.Q.

齋藤幸三郎
Ste. Adeline Chalet P.O. Box 610, Ste. Adeline, Des Monts, P.Q.

山岡清次郎
靜枝
幸子
6864 Molson Street Montreal, P.Q.

山本八重策
7413 Boyer Street Montreal 10, P.Q. Phone Victoria 8173

坂岩次郎
兼江
Bedford Road Farnham, P.Q.

中川光藏
家内一同
Marieta Blvd. Farnham, P.Q.

竹田寅雄
家内一同
T. Takeda, Farnham, P.Q.

高橋吉永
千鶴子
Bedford Road Farnham, P.Q.

忌中につき賀詞を遠慮いたします
猪瀬ハツ
6072 Chabot Ave. Montreal, P.Q.

吉田萬藏
331 Notre Dame St. E. Montreal, P.Q.

稲本治療所
3890 Berri Street Montreal, P.Q.

小宮山高彦
同 秋子
1135 Amherst St. Montreal, P.Q.

甲山四郎
同 家内一同
7012 Marquette St. Montreal P.Q.

桑原きよ
5268 Esplanade Ave. Montreal, P.Q.

奥田博
Hiroshi OKUDA 772 Moffat Ave. Verdun, Montreal, P.Q.

カザリーン・ラング
131 Seymour Street Kamloops, B.C.

西川定治郎
同 春枝
家内一同
C-o Smith Lime Works Crowsnest, B.C.

田中太
Tappen, B.C.

坂本信市
同 オシ

竹井清水
Blue River, B.C.

田中惣七
Diamond City, Alta.

井上善之助
家内一同
P.O. Box 163, Vernon, B.C.

謹賀新年

ビーシー州スロカン・シテー五七
ボブオフ魚肉店
ミセス・ボブオフ
木下壽市 並びに 家族一同

謹賀新年

美勇登佛教會
日曜學校
佛教青年會
女子婦人會

ピュート佛教會購買部
開教使 河村勇哲
Box 26, Picture Butte, Alta.
Phone 20

グリーンウッドの將來性は

吉田清一

ビーシー州の今夏は實に天候不順で暑さ知らずに經過したせいか、秋になつてからは眞に日本の秋をしのばせる樣な良い氣候が續いた、例年は遲くも十一月五、六日までには積雪すねを沒し堅氷ひげに鎖せられ、ありと言つた樣な寒さが襲來して翌年の四月頃までは地肌を露出すといふ樣なことは滅多にないのであるが、今年はどこか地球の一角に變調でもあつたのか、十一月十九日になつて初めて本格的な降雪があつた、そして今日は十二月八日だといふのに氣温は日中は四十三度を前後してゐるので屋外に働く人々には誠にしのぎよいことである

現在當地に在住する日白人は殆ど同數で約千五百名位と內日系人が凡そ百五十家族、七百五十乃至八百名近くあり其中の約八十家族がファミリーに住居し殘りの七十家族がコミション時代からの所謂ビルデングに居をかまへてゐる

コミション時代でも一室七弗宛支拂はされたものだが、當市會が家をコミションから接受してから室の狭廣良否によつて相違はあるが一室二弗と三弗とであつて、昨年の春から各室とも五十仙値上げで現在では二弗五十仙と三弗五十仙、ファミリー・ハウスでも一軒大低七、八弗から十四五弗で、先づ家賃だけは低いことは世界一と言へよう

その反面で物價は高い、白米百斤二十弗以上なのだが、こんな高値はカナダ中でも餘り多くはないであらう、ところが曾ては「金持村」といふ定評があつた所だけに購買力の旺盛なことは一寸常人には想像つかないことである。何品によらず、少し稀薄になりさうな兆候が見えると、早速買占めをする、珍らしい品だと言へば値段はおかまいなしで買ひ取る。松茸一斤十弗であつても奪ひ合ふやうに賣れるのだから物すごいことだ。こんな氣前よさからなのかも知れないが、バター一斤は今幾らしてゐるときかれて確答の出來る婦人はないやうだ。と言つても此處の婦人たちが何んにでも大ざつぱで無頓着であるといふ譯でもない

日白協力を常に心がけてゐるグリンウッドの日系人は例年の勞働祭には寫眞のやうな花車を出して參加する

婦人のことで一寸意外に感じるのは、移動當所先覺の諸姉によつて設けられた六年有年の歴史と相當額の基金を有する婦人會が「成る事無し」の理由の下に解散してしまつたことである。しかしそれは倦怠期に到達した會を解散して進取敢爲の氣はくにみちた現代的な婦人會の產聲を上げんとする前夜の陣痛のためであるのかも知れない

何んにしてもこゝの白人はなか〳〵怜利で日系婦人の特質を十二分に知り腹の底まで見拔いてゐる如くで、品物は如何程高値に置つてもタナざラシ一個も殘る氣づかいはないといふ確信を持つてゐるらしいのだから恐ろしい

◇

グリーンウッドに在住する日系人は相當落着いてゐる。新築した家屋が十九軒あり、まだ新築或は購入しようといふ氣運は相當動いてゐるやうに見受けられる

何しろ位置が鐵路に沿ふた至便の地だけに鑛山以外に何等の物產がある譯ではないが此所を中心に百哩の圓形をえがけば其圏內では少なからざる仕事口があるので、週末に歸省するだけで我慢の出來る人には幾らでも仕事口があるのである。日系人の主なる仕事口はソーミル、材木、鐵道商店働き等で其他に極めて小數の婦人がハウスオークに從事してゐる

營業鑑札を得て商業區域で營業してゐる日系人を南方から順を追へば、渡邊コト夫人經營の美粧院、大前氏經營のツイザーカフエー、高橋、鈴木兩夫人共營のケーケー呉服店、東靜[illegible]經營のブラマー店、岡田、桑田、兩氏共營のミートマーケット、向井氏經營のスナックバー、今井小一氏經營の靴工店、谷澤龍藏氏經營のベーカリー、田坂蝶三氏經營の理髮店並に球場、中川幸一氏經營のドライクリーナー、ドクター上高原、藤澤ラヂオ器具修理、吉田電氣業、黑田時計店である。

◇

當地周邊には雨後のタケノコの如く小規模のソーミルが幾何となく新設せられた爲に婦人子供に至るまでも仕事口があるといふ程に澤山の仕事口があつたが、約一ケ月前から板の値が稍下落の調を示したため大規模のソーミルが荒板購入を中止したので板仲買人の買約破棄に由因してプレナーミシン整備せざる小規模のソーミルは悉く作業を中止したのと更に英國向きの鐵枕切りがなくなつたのとで昨年の今頃に比較すると仕事口が幾分減少せられた感がある。併し之を以て不景氣の前兆と速斷するのは當を得ないことであらう。景氣は依然として好調をたどりソーミルは本月より九月にさかのぼつて沿岸では一時間十三仙、ローカルでは八仙の増賃である。

◇

グリンウッドの將來性を卜するといふ事は一寸至輕である。と云ふのは元來こゝは鑛山域で唯鑛山によつて發展した地で他に何等の物產のある譯ではないが、今から四十幾年前にはカナダに於ける四十五金鑛の十五位におかれた位で到る所に良質の金鑛鉛等の鑛脈があり大きなスメルターもあつたのである。併し今でも各所で試掘が行はれてゐるから何時また良質の鑛脈を發見して昔日の繁榮時代に返えらないとも限らないが、日本人の移動以來今日まで作業を續けてゐたデントニア・マインが急に作業を中止したので同マインの株價が暴落し當地の繁榮に少なからざる打擊を與へたであらう事は否めず斯道素人の吾等にもおぼろげながら此處の將來性が思えるやうな氣もする。

ところで本年三月末に日系人に對する制束が撤廢されて自由に沿岸に出られるやうになつたとして、戰前の如く漁業ライセンスが下附せられ更にキャナリーが全面的に日系人を支持して戰前の如く優遇するといふ保證の得られない限り積極的に沿岸に進出して新たに自己の運命を開拓しようといふ樣な剛氣な人は皆無とは言へぬが極めて少數であらう事は想像に難くない。

元來當地に在住する日系人の大多數は海に明けて海に暮れたステプストンで漁業に依つて身を立てた人達であるだけに、海に執着心を持ち海にあこがれるのはまことに當然のことであるが、さりとて海に業をもとむることの確證が得られない限り、現在漸くなれて來た業をすてゝまで沿岸に出ようといふ氣持になれないであらうことも想像に難くないのである。

聖誕と新年を祝し
全加同胞の上に神の御祝福を祈る
國際合同教會日(系)人部
牧師 清水小三郎
外一同
423 Queen St. West, Toronto, Ont.

クリスマスと新年を祝賀し
皆樣の御健康御と幸福を祈ります
メトロポリタン合同教會內
トロント基督教婦人會
30 Bond St., Toronto, Ont.

祝聖誕賀新年
合同教會ハミルトン日系人部
牧師 吉岡俊平
イー・エル・ライアン
外信徒一同

謹んでクリスマスを祝し
新年を賀し奉ります
アルバタ日本人合同教會
牧師 樺山純
外役員信徒一同
906 - 11th St. S. Lethbridge, Alta.

賀正
トロント佛教會
同 婦人會
同 幼稚園
開教使 辻顯隆
134 Huron St., Toronto, Ont.

賀正
トロント睦俳句研究會
會員一同

クリスマスと新年を祝賀し

併せて同胞の健在をいのる

足立正人
145 Dennison Ave., Toronto, Ont.

荒井ゆう
外一同
53 Pape Ave., Toronto, Ont.

馬場貞次郎
貞明
10 Brookmount Road

平野芳太郎
家族一同
180 Woodmount Ave., Toronto 6, Ont.

本川久入
同 政江
濱崎與一郎
同 久江
同 千鶴
Dovercourt Rd., Toronto, Ont.

池野國介
家族一同
政代
17 Saunders Ave., Toronto 3, Ont.

稲田茂
10 Maria St., Toronto, Ont.

細田照子
百合子
澄子
朝子
安部光子
昭
166 Palmerston Ave. (At Dundas) Toronto, Ont.

井上乙七
(Otoshichi Inouye)
152 Chestnut Street Toronto, Ont.

稲本藤十郎
83 Foxley St., Toronto, Ont.

花月栄吉
家族一同
Mountview Ave., Toronto 9, Ont.

甲斐民
家族一同
100 Humber Blvd., Toronto, Ont.

唐津衛一
家族一同
Montrose Street Toronto, Ont.

小林綿吉
同 清水
家族一同
114 Albany Ave., Toronto, Ont.

野花暮子
千富雄子
外一同
Mr. & Mrs. S.A. Kanno
Mr. & Mrs. Roy Tsuneo Kanno and Family
131 Cowan Ave. Toronto, Ont.
Phone LL. 8208

窪田才之助
同 秀子
63 Cowan Ave., Toronto, Ont.

栗田松二
同 初子
296 Pape Ave., Toronto, Ont.

桑原弘枚
863 Bathurst Street Toronto, Ont.

河部友吉
スエ
303 Crawford Street Toronto, Ont.

菊田昇
家族一同
515 Euclid Ave., Toronto, Ont.
Phone EM. 2817

楠見安次郎
はる
康隆
463 Pape Ave., Toronto, Ont.

北崎千代
同 巽
麗子
良子
儀澄
京子
82 Arnold Street London, Ont.

川尻岩一
足立晴
外一同
151 Main St., Toronto 8, Ont.

益田菜
同 稍
906 Jarvis Street Toronto, Ont.

川本忠次郎
キサ
房枝
高治
外一同
318 Markham St., Toronto, Ont.

小財富三郎
すて
進
清
實
薫
67 D'Arcy St., Toronto 2B, Ont.

宮崎久茂
同 熙
176 Robert Street Toronto 4, Ont.

水野富美代

宮下佐八
家族一同
31 Dovercourt Road, Toronto, Ont.

三井幸平
外一同
234 First Ave., Toronto, Ont.

西田政次郎
家内一同
369 Coleridge Ave. Toronto, Ont.

西村正一
登美
ナナ
35 Howard Street Toronto, Ont.

中井幸平
一同
2 Kensington Ave., Toronto, Ont.
Phone WA. 8162

三宅歯科醫院
Dr. E. Miyake
339 St. Clair Ave. West Toronto, Ont.
Phone MI. 6915

宮崎治郎兵衛
同 タマ
文子
正子
政實
Mr. & Mrs. G. Miyazaki and Family

宮崎英治
同 光江
Mr. & Mrs. E. Miyazaki
100 Dufferin St., Toronto, Ont.

大橋松次郎
M. Ohashi
214 Broadview Ave. Toronto, Ont.

岡崎清助
清人
10 Pinehe Street Toronto 2-B, Ont.

大垣麻治
家族一同
82 Huron Street Toronto, Ont.

小田義夫
アリス
Mr. and Mrs. Arthur Y. Oda
170 Oakmount Road Toronto, Ont.

小田英夫
家族一同
122 Nassau St., Toronto, Ont.

大西乙吉
家族一同
Hunt Club Drive, Toronto 13, Ont.

大月仁平
N. Otsuki and Family
210 Gainsborough Road, Toronto, Ont.

小倉宇吉
家族一同
181 Parliament Street Toronto, Ont.

佐々木周一
外 ミト
同 タツ
Mr. & Mrs. Shinichi Sasaki
136 Oakpark Ave. Toronto, Ont.

篠原國雄
未女
Betty Shinohara
Hideo Shinohara
118 Langley Ave. Toronto, Ont.

新家熊太郎
家族一同
129 Gerrard Street E. Toronto, Ont.

鬼塚洋服店
鬼塚末吉
とく
58 Nassau Ave., Toronto, Ont.

清水六
Midway Rd.

至さみ
敏三
信行
68 Nassau Ave., Toronto, Ont.

角家利順
家族一同
129 Huron Street Toronto, Ont.
Phone EM. 3719

清水小三郎
美英
信二
子
子
11 Ivy Ave., Toronto 8, Ont.

清水正司
安本傳吉
188 Delaware Ave. Toronto, Ont.

下高源一
Bliss St., Toronto, Ont.

佐々義定
Mitchell Ave., Toronto, Ont.

熊石紀子
茂明
家族一同
104 Glenwood Ave., Toronto, Ont.

寿美雲一
家族一同
Yoichi Aemi and Family
211 Gladstone Ave., Toronto, Ont.
Phone MK. 2818

坂本忠義
町恵
23 Alhambra Ave., Toronto, Ont.
Phone LL. 7684

高島吉次
家族一同
57 Rose Ave., Toronto, Ont.

浅本直吉
家族一同
Wabash Ave. Toronto, Ont.

田上十太郎
87 Allen Ave., Toronto, Ont.

田鳴六郎
109-A John Street Toronto, Ont.

謹賀新年 一月一日
辻本晋
家族一同
Toronto, Ont.

松本正人
同 ナ
Toronto, Ont.

森本丁太郎
同 初代
218 Markham St., Toronto, Ont.

上野伴下
Street Toronto, Ont.

オンタリオ州南部そちこち

「花の町」ご呼れるブラントン

トロント市の西北廿五哩の地點、フラワータウン（花の町）とも呼ばれ、カナダ第一のグリンハウスがあるブラントン、その町を中心に、二哩から七、八哩にわたつて散在している日系人六家族（三十餘名）が各自の職に奮闘し、生活再建に餘念がない。

まづデイリーファーム（牛飼ひ）では足立愛氏親子はビーシー州時代からの經驗と技術によつて、マネジャーや同業者から「足立」の名を知られて居り、着實なる基礎をきづかれつゝある。

グリンハウス方面では、佐佐木新太郎、寺本悦治（親子）鹿島の諸氏が、當地で第二に大きいグリンハウスで就働している。

佐々木氏は最初に移住した日系人として苦心され、一昨年より大きい一棟の温室の主任として責任ある仕事に就いて居り、元氣一杯である。

次に鹿島君は昨年末アルバータ州から移動され、その勤勉を認められ、ずつと働いている。寺本氏は四ケ年就働、グラス耕作門で、照る日曇る日の別なく責任をもつて修理にはげんでいる。

更に寺本氏は、附近の砂地五英加を小作、ゴボウ、アニオン、大根、ネギ、白菜など栽培し、すばらしい出來榮え、トロント、ハミルトン、遠くモントリオルまで出荷されるなど好成績をあげている。

當地方での最年長者の日高親蔵氏夫妻、二英加の土地と住宅を購入、毛織工場に働いているが、ガーデンにはストロベリー、アスパラガス、ラスベリーや大根などの作りものがあり、落ちついた生活を營んでいる。餘暇には何作に餘念がないと聞く。

最後に私であるが、オンタリオ州產ではナンバーワンといふアップルを作るフルーツファームのフェリー兄弟農園に働いている。プルーニング、セニングそしてピッキングと一年のうち七ケ月はハシゴの上で仕事をするが、まだ一度も轉げおちたことはない。たとへ、三月に旅行制束が取除かれても、再び移り住むやうなこともないであらう。それほどにみんな落ちついて土地に親しんでいる。（濱田生）

「果樹の園」セントカザリンス

ナイアガラ半島のセントカザリンスには、一九四五年頃から農園働きとして日本人の先入者があつたが、事情が解る様になり又條工合のよい人は次第に永住の腰をすゑるべくトロント或はセントカザリンス市內へと移り、後から來た者が今では古參者となつた。セントカザリンス市內に居る人たちはファクトリー、クリーナー働き或は大工として進路を開いてゐるが、市が小さいためかファクトリーの仕事は澤山はないらしい。

今年から自作農に進んだ人も二、三あるが、此の人たちにも他の農園に幾らでも仕事口があつて引ばりだこで好賃金がとれる。土地を求めるとすれば一エーカー千弗以上でそれに餘りに開けすぎてゐるので資金がなければ手は出せないであらう。五エーカーに植付けがしてあり家が付いてゐたら、先づ一万弗といふ所であるが、果樹の作り方など研究しながら時期を待つほかあるまい。（松下生）

南のハテちかいチヤザム地方

南オンタリオのチヤザム市には一時三百名の日本人が居たが今では二百數十に減少した。就職の範圍はせまい。何と言つても農地働きが最高で、飼料製造會社、そして病院就働の順序、その他市內の鑵詰會社に數名ゐる。段々と住宅を購入するものも增し、基礎を築いて生活の安定と子女の教育に專心しつゝあるのは喜ばしい現象である。

自作農としては昨冬市の郊外に農地を購入、永年荒されてゐた二十數エーカー全部に各種作物を植付けて奮闘が報いられ相當の收穫を上げた矢の下一家あるのみだが、十數哩はなれた所には兄田久彌氏一家の自作農がある。これも相當荒れた大地だつたのを氏の努力により隣人の驚く程の收穫をあげられつゝある由だが、今夏落雷のため諸器具を入れた大バーンが全燒したのは氣の毒だつた。その他に若原氏、村上氏等も借地耕作をしてゐるが着實なる働きぶりは充分認められて歡迎されつゝあるが故に、昨年來歐洲移民族人は相當數にのぼつてゐるが同胞就働者の位置には何等の脅威は受けない（久藤生）

エドモントン市の日本人

アルバータ州の首都エドモントン市に居住する日本人は戰後の不況を心配してゐた人も失業もせず、新しい仕事口も少しづゝではあるが開かれつゝあり、住宅の購入者も段々に增加の傾向にある。

企業と言つては、元からあるハルコライトの店を除いては、日本人の間にまだ見るべきものがないが、北方數百哩のアサバスカ漁業會社に雇用されて行く數十名の人々は夏期間、五ケ月の間に相當の賃金を得て歸る。これはこゝ二三年前からのことである。

アルバータ州は農業本位の州であるが、當地近在のこれらの經營者は從前通りで增減なく、本年の收穫は良好であつたと聞き及んでゐる。

學生にしてエドモントンのアルバータ大學に入學する日系男女の數は年々增加し、南部アルバータ及び各地より來る者は一年每に加はりつゝ、何れも好成績を擧げてゐることは悅ばしい傾向である。

本年の三月末に政府が制束を廢止する際にビーシー州沿岸に歸る計畫を立てゝゐる人も、そんな希望を持つてゐるものも見當らない（加藤生）

クリスマスご新年を祝賀し
併せて各地同胞の健在を祈る

日高親蔵
Parkview Fruit and Greens Farm, Huttonville, Ont.

伊藤平造
142 Poplar Rd., West Hill, Ont.

井手上九右衛門
ハナ子
外一同
Sheridan Nurseries, Sheridan, Ont.

氏原幹夫
Sheridan Nurseries, Sheridan, Ont.

岸本雄吉
家族一同
Yukichi KISHIMOTO, R.R. 4, St. Thomas, Ont.

川添春水
Loon, Ont.

鈴木源之助
家族一同
R.R. 1, Thamesville, Ont.

高嶋鐵藏
宇都宮安一
C/o Canadian Canning Co., Ridgetown, Ont.

高島義親
家內一同
161 Talbot St., London, Ont.

高木敏助
家族一同
P.O. Box 33[illegible], Bradford, Ont.

津村粂太郎
Box 38[illegible], Meaford, Ont.

八木美津郎
20 Wellington St. E., Chatham, Ont.

笹口伊平
外一同
3[illegible]8 York St., London, Ont. Phone Metcalfe 1783-W

土居順次郎
220 Avondale St., Hamilton, Ont.

牧野元太郎
[illegible] John St. N., Hamilton, Ont.

森野宮久三
同 智恵子
藤野あき
189 Barton St. E., Hamilton, Ont.

西村信助
17[illegible] Hyde St., Hamilton, Ont.

中村重雄
1[illegible] Burlington St. E., Hamilton, Ont.

玉根俊
家族一同
159 Adeline Ave., Hamilton, Ont.

阿部勇
家內一同
65 Murray Street E., Hamilton, Ont.

清水宗一郎
マツノ
エミー・ヨシ子
ケイ子
[illegible] Catharine St. S., Hamilton, Ont.

山下毎春
家族一同
TSUNETO YAMASHITA & FAMILY
2[illegible] John St. N., Hamilton, Ont.

早川金司
君代
惠美
[illegible] Colonial St., Montreal, P.Q.

長谷川治郎右衛門
家族一同
13[illegible] Chambord St., Apt. [illegible], Montreal, P.Q.

小倉香七
小倉信男
[illegible] Ave., Montreal, P.Q.

安居勘五郎
同 [illegible]子
同 長典
[illegible] Cathedral St., Montreal, P.Q.

浅野錦布
P.O. Box 14, Iron Springs, Alta.

佐久本太郎
佐久本盛史
佐久本輝子
家族一同
P.O. Box 40, Iron Springs, Alta.

[illegible]豊文
Picture Butte, Alta.

市野小三郎
Picture Butte, Alta.

及川宇三郎
Box [illegible], Picture Butte, Alta.

保田外松
[illegible] Raymond, Alta.

北野正三
操（アリス）
Cranford, Alta.

藤田又右衛門
家族一同
Box 7[illegible], Coaldale, Alta.

山崎文吉
外一同
Raymond, Alta.

株田住藏
[illegible] Street, Winnipeg, Man.

古賀四郎
[illegible] Rosemount Ave., Winnipeg, Man.

丸山輝雄
[illegible] Blvd., St. Vital, Man.

久永鍼灸治療院
久永長治
1[illegible] Austin Street, Winnipeg, Man.

外海満一郎
久子
[illegible] Ave., Winnipeg, Man.